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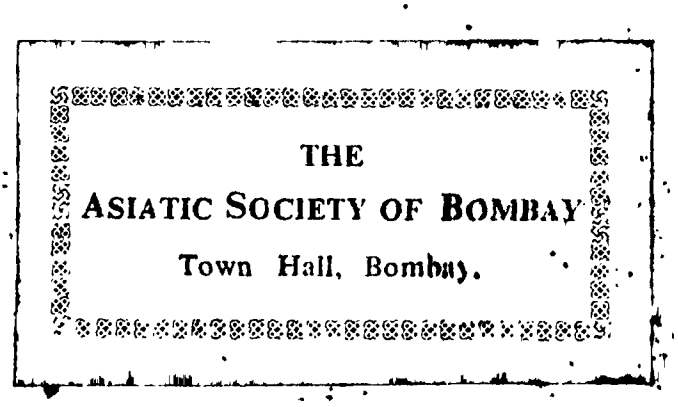

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THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

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ROMAN-URDÚ JOURNAL.

No. 8 *January* *1879.*

The usual Monthly Meeting of the Society was held at the Lahore College, on Saturday, December, the 28th.

A paper in the vernacular, in advocacy of the Society's proposals, was read by Lála Kishan Gopál.

A contribution by Mr. Pearson entitled "The Educated Classes and Uneducated Masses" was also laid before the Meeting.

Mr. Pearson's paper appears in this number of the Journal. A portion of Lála Kishan Gopál's is also published; it will be continued in our next.

Editorial Notes.

We announced in a previous number of the Journal that the Editor of the "Koh í Núr proposed to publish a portion of his newspaper in English, and that the editor of the "Aftáb i Panjáb" intended to start a newspaper in Roman-Urdú under the title "Qásid i Panjáb." These two proposals are still hanging fire. Two or three numbers of the "Koh í Núr" appeared with an English translation, but for some weeks past the English portion of the paper has been discontinued. The Editor of the "Aftáb i Panjáb is waiting for a longer subscription list before he commences his experiment of a weekly newspaper in Roman-Urdú. He has already received applications for a good many copies, but wishes to be guaranteed the price of more before starting his paper. We understand that he has applied to Major Holroyd for support.

We would point out to both these gentlemen that every new undertaking requires some spirit of enterprise. As to

the Roman-Urdú experiment, in which, as Editors of this Journal, we necessarily take greater interest, it is obvious that subscribers cannot be expected in large numbers, until the public have some opportunity of seeing what the newspaper is like.

As an organ of purely native opinion a newspaper in Roman-Urdú will have this obvious advantage over one in English that the Vernacular Editor will not be at the mercy of a translator. He will express his own opinions in his own language, and the work of his transliterator will be a more mechanical one which the Editor himself will be able to overlook without a knowledge of English being necesary.

While the "Koh i Núr" and the "Aftáb i Panjáb" are still hesitating, the "Panjábí" has been more adventurous. It begins the new year with an "extra" or supplementary sheet in Roman-Urdú, and informs its readers that it will continue to publish a portion of its contents in the Roman character. As might have been expected, this first independent attempt at Roman-Urdú writing is not altogether faultless. To begin with, the Editor labored under the difficulty which we also have experienced, that of not having proper Roman-Urdú type. He has, it is true, obviated the difficulty of the "ain" by using the apostrophe, whereas we have been waiting in the hope that dotted vowels would arrive and be found more convenient. But besides the defects which are attributable to want of type there are many, which are due to mistakes in transliteration or to the carelessness of the printer. Notwithstanding these defects, we congratulate the Editor of the "Panjábí" on his first attempt, and the members of our Society on the progress their principles are making.

The Editor of the "Panjábí" gives the following reasons for his partial adoption of the Roman character.

Chún ki zamána roz ba roz taraqqí kí taraf máil hai, íswáste shurú' i sál i hál se agar ham koí amr i jadíd apne Akhbár ke muta'alliq na karen, to goyá yih zamáne ke bar-'aks hogá. Shurú' i sál i hál se ham ne iráda kiyá hai, kí apne Akhbár ke ba'z mazámím ko huruf i Roman men likha karen. Is men ham ne bará fáida yih sochá hai, ki hamáre Akhbár ke mazámín jo ab arsa i ba'íd ke ba'd ba zarf'a i tarjuma i Angrezí hukkám i zawíl-ihtishám kí nazar i faiz-asar se guzarte hain, filfaur unke muláhize men á jayá karen. Is tadbír so hamárí rái kí waq'at ba darja-há ziyáda ho-jáwegí, aur maqsúd hamárí tahríron ká jald hásil húá karegá. Ab hamen is bát ká intizár na rahegá, ki Sáhib "Government Reporter" ek arsa i mu'aiyana ke ba'd apní "Report" mushtahir karen, aur uske zarí'e hamáre mazámín Hukkám ke nazar se guzren; na hamen yeh khatrá hogá kí tarjume ká ma'múlí dikkaton se hamárí tahríron kí bárík; khúbiyán chhipí rahengí; balki jo kuchh likhá karenge wuh waqt par aur ba-jínsihí sáhibán í mausúf ke nazar se guzar jayá karegá. Agar ham rástí par honge, to hamárí taqrír par 'amal húá karegá; warna, hamen jald mauqa' is bát ká milegá, ki wuh apne khiyálát hamárí ágáhí ke liye waqt par záhir kar diyá karen. Yih sahúlat goyá usí darje kí hogí jo Angrezí Editaron ko zabán i Angrezí ke zarí'e bil-fi'l hásil hai. Ek rástí-shi'ár, Akhbár-navís ke liye is se ziyáda khúshí kí koí bát na hogí, ki uskí rái jis waqt ke liye wuh munásib ho usí waqt par adná aur a'lá ko bilá muzáhimat záhir ho jayá kare. Barí khúshí ká maqám hai, aur ham názirín i basírat-qárín ko bashárat dete hain, ki in tamám fawáid se ab ham aur hamára Akhbár mustafíd huá karenge. &c., &c., &c.

It will be observed that in the above extract we have followed the example of the "Panjábí" in using the apostro-

phe to denote *'ain*. We intend to adopt this course in the next few numbers of the Journal, until we can elicit a decided expression of opinion from our friends as to the relative superiority of the apostrophe or the dotted vowel, or at any rate until we can get dotted vowels to print with.

The advantages of using a dotted vowel to denote 'ain are as follows:—(1), the dot is more easily marked in manuscript and is neater in print. It does not break the continuity of a word as the apostrophe does. It will be remembered that one of our complaints against Persian writing is to the effect that it consists of disjointed groups of letters instead of forming whole words properly and distinctly spaced. (2), to the ordinary European ear and speech and indeed to those of most Hindús the 'ain represents a simple vowel sound. So far as their pronunciation is concerned "zila" is a more exact representation of "zil'" than either "zil'" zila' or ﻋﻠﻰ. Those Hindús for instance who use the Nágarí character represent ع by a dotted vowel, not by a separate sign. These are the advantages of using the dot. On the other hand, the following advantages may be urged in favor of the apostrophe:—(1), it is more in accordance with the principles of Arabic and Persian grammar. By the theory of Arabic grammar ع is consonant, *not a vowel*, and it may, sometimes, like other consonants, be used without a vowel to move it, just as the consonants r and h are used in the words "sadr" and "faith." This is the *theory*, and occasionally one comes across a Persian munshí whose pronunciation of words like "zila" and "jama" accords with this theory, and may be fairly represented by "zil'" and "jam'." In most men however, whether Natives or Europeans, pronunciation of this kind would be considered affectation. (2), an argument of a different kind in favor of the apostrophe may be based on the fact that all collections of Roman type contain a mark of this kind, whereas dotted vowels have to be specially manufactured.

So far, the advantages of these two modes of transliteration are about equally balanced. We have hitherto been inclined to favor the use of the dotted vowel for two other reasons which deserve to be noticed.—(1), the missionaries who are our most experienced Roman-Urdú writers, and with whom we wish to work in concert, have tried both modes of transliteration, and it would appear from their recent publications that they have finally decided in favor of the dotted vowel. (2), we have ourselves frequently experienced difficulty in ascertaining from educated natives whether the vowel accompanying ع belongs to it or to the preceding consonant. Thus, the word ضلع (supposing it to have, not the exceptional pronunciation of zil', but the pronunciation which an ordinary educated India attaches to it) is given in the Dictionaries as Zila', and it may be said that this is the correct mode of representing the word in accordance with the analogy of the Persian language, which, as a rule, does not admit of a short vowel at the end of a word unless followed by the silent "h." But on the other hand, the word *may* be written as "zil'a" and it *may* be said that this is a more correct representation of the actual sound. Now in this case by using a dot instead of the apostrophe we evade the difficulty, leaving it to our native friends to decide for themselves whether the vowel "a" belongs to the "l" or the ع.

We have dwelt upon this point, because we wish to elicit some expression of public opinion regarding it, before we proceed to the purchase of type or the publication of transliterated works on an extensive scale. We trust our friends will offer us some suggestions. We hope at any rate that Major Holroyd will favor us with a note on the subject.

We would also call the attention of our readers to the different modes of transliterating خ and غ. Some represent those letters by "kh" and "gh" with a stroke underneath; others prefer one letter "k" or "g" with a diacritical work to distinguish the خ and غ from ک and گ.

In favor of the single letter it may be said, that as the sound is a single one in the vernacular, it ought not to be expressed by two letters in Roman, and moreover that the use of the letter "h" is incorrect as the sounds are not properly speaking aspirates.

In favor of the double letter it may be said, that although the sounds denoted by خ and غ are not exactly aspirates they are somewhat analogous to aspirates, that the word "Khudá" for instance (without the stroke) is nearer to the correct "Khudá" than "Kudá" would be, supposing the diacritical mark to be omitted; also that "ch" or "kh" are already used in Scotch, German and Greek to denote a sound identical with or analogous to the Persian خ.

For our own part we are disposed to prefer "kh" and "gh" to "k" and "g." In most languages the letter "h", besides its proper function as an aspirate, is called upon to do a kind of "general duty" in orthography. For instance, in English we are already accustomed to use "ch" "ph" and "th" as single sounds, to say nothing of the silent "h" in such words as "honour" "plough" "thought" and hundreds of others.

The danger of confounding kh and gh (as equivalents for خ and غ) with kh and gh the true aspirates of k and g is lessened by the fact that خ and غ only occur in Arabic and Persian words and are unknown in Hindí, while the true aspirates "kh" and "gh" only occur in Hindí words and are unknown in Arabic and Persian.

We notice that Major Holroyd uses "kh" with a mark to denote غ, but writes "g," *not* "gh," with a mark to

denote ġ. This is also the practice of some of the Missionaries. Perhaps the reason for the distinction is found in the fact that the simple "g" already has (in German) a sound somewhat analogous to that of ġ. On the other hand, we may claim the authority of Forbes and Blochmann in support of "gh." We hope Major Holroyd and others will favor us with their opinion on this point as well as on that referred to in the previous paragraph.

The Asiatic Society of Bengal, or at any rate their late Secretary Mr. Blochmann, used to separate the "h" of the aspirated letters from the preceding consonant by a comma or similar mark. If this were generally done; if for instance we wrote "thanda" for "t,handa" "p,húl" for "phúl" "k,haincho" for "khaincho" "g,har" for "ghar," there would be no danger of our confounding the sounds so indicated with those marked by the English "th" and "ph" or the Persian "kh" and "ph." We might then dispense with the stroke under the Persian kh and gh altogether. The only objections to our accepting this mode of transliteration are—(1), it is an innovation which as yet has not found acceptance among ordinary writers of Roman-Urdú; (2), as we said with regard to the 'ain, any mark which divides a word is more or less an approximation to one of the vicious features of the Persian "shikasta." The mark might perhaps be used in printing, but discarded as unnecessary in manuscript.

One more remark as to one of the details of transliteration. We would invite the attention of our readers to an article by the Rev. A. T. R. Hoerule in the October number of the Calcutta Review. In this article, black antique letters are used to indicate the cerebrals and anusvára. We would not employ these letters so freely as Mr. Hoerule has done, but we are disposed to think that their use in printed

books to denote the cerebral f, d, and r would be an improvement. To a native of India these sounds are altogether different from the dental f, d and r, and the inability of many Englishmen to distinguish between these sounds is not a reason for ignoring a distinction so prominent and so certain to the native ear. We could not use black antique letters in manuscript, but in preparing a manuscript for the press it could easily be established as a rule that a dot under the f, d, and r would denote the use of such letters in print.

We learn from a paragraph in the Times that the Russians have introduced the Russian or Cyrillic character in Bulgaria, while the Austrians have established the Roman alphabet as the official character of Bosnia and Herzgovina.

We take the following sentence from the Civil Report for 1877.

"Several officers draw attention to the very unsatisfactory way in which issues are framed in the Courts of Native Judges." This is an old complaint. It would be unfair to say that the defect is equally prominent in *all* Vernacular Courts, and even admitting its prominence it does not necessary follow that these Courts are less efficient than those of English Officers. A defect in this respect may be compensated by the greater familiarity with the language and greater knowledge of native character which native Courts necessarily possess. Still the defect *does* exist, and *is* characteristic of Vernacular Courts as a class. To what is it due?

So far as our experience goes, it does not apply to those Native Judges who have had a good English education, and who record the pleadings in English. The Native gentlemen of the Lahore Bar can draw issues as distinctly and logically as any of us.

Nor does it imply any want of natural shrewdness in the vernacular speaking Judges. It is due in the first place

to the muddled and muddling features of the vernacular record. The Judge cannot take up his Persian record, glance through it hurriedly, and "spot" the precise points in dispute. He is obliged to "set forth the whole of the pleadings" lest he should lose his clue, or omit something essential.

This is one reason. Another, undoubtedly, is to be found in the general inferiority of Vernacular, compared with English, legal training. But *why* should legal training in the vernacular be inferior to legal training in English? Law is a subject in which the classical languages of the East are exceptionally rich. It is moreover a subject which has an exceptional hold on the attention of our native friends, and which offers an exceptional scope to their ambition. Why then is legal education in the Vernacular less effective than legal education in English?

The English papers announce the death of George Henry Lewes. Most of them comment on the remarkable, versatility of his genius. He was a dramatist and a novelist as well as a mental philosopher, and a student of Physical Science.

The year which has just closed has been prolific in scientific discoveries. The invention of the telephone and the microphone, the liquefaction of oxygen and hydrogen, and the practical utilisation of the electric light, are scientific triumphs of more than ordinary importance. But, if we may believe recent statements, these discoveries are likely to be eclipsed by one of a still more startling character. It is said that Mr. Norman Lockyer has realised the alchemist's dream—the transmutation of metals.

The following account of the Oriental Congress at Florence will interest many of our readers. It is reprinted from the Journal of the National Indian Association :—

THE ORIENTAL CONGRESS AT FLORENCE, 1878.

The fourth of the series of Congresses of Oriental Scholars was held in September at Florence, under the patronage of the King of Italy, and the presidency of Commendatore Michel Amári, a most distinguished scholar. Delegates had been appointed in the different countries of Europe, chiefly in University towns, and there was a capital gathering of scholars, exceeding one hundred and twenty.

It could have been wished that some of our distinguished scholars, Hindu or Mahomedan, from Calcutta, Bombay, Madras, or Upper India had been able to attend, and they would have been warmly welcomed, but unfortunately none were able to cross the sea for the purpose. One scholar however, Doctor Gerson da Cunha, of Goa, of a Brahmin family, who had been Christians for three centuries, was able to attend and added much by his presence, and the paper which he read, to the interest of the Congress. The Viceroy of India, recognising the importance of this reunion of scholars, specially deputed Dr. Leitner, of the Educational Department, to attend at the Congress, and he brought with him a remarkable collection of Græco-Buddhist monuments which he had himself discovered in the Trans-Indus Provinces of the Punjab.

As if to be in harmony with the Orient, the heat of the town of Florence, and indeed of Italy in general, during the Congress was excessive. Italians remarked that it was exceptionally hot. Florence is situated in a valley on the banks of the Arno, and is scarcely bearable by residents of Northern Europe until the first week of October. The Congress commenced on the 12th and ended on the 13th of September, and even old Indians admitted that the heat was a great drawback to the comfort of visitors.

Everything was done by the Managing Committee and the Municipality to welcome and make much of the strangers

who had flocked to Florence—English, French, Swiss, Germans, Wallachians, Danes, Norwegians, Fins, Russians, Hungarians, besides Italians of every district of Italy. A large party was entertained at the Royal Palace at dinner by the brother of the King of Italy, Amadeo, Duke of Aosta, ex-King of Spain. A still larger party was entertained at the Provincial Palace by the Ministers of Public Instruction. Entertainments were given, excursions were planned to notable places in the vicinity, and all the galleries and places of interest were thrown open free of charge to the Members of the Congress and their friends.

The business was divided into seven sections, two only of which will interest the readers of this Journal:—The Indian and Indo-European; to the latter was attached the Iranic. In the Indian Section Dr. Rudolf Roth, of Tubingen, in Germany, described the newly discovered manuscripts of the fourth or Atharvan Veda which the Government of India had lately procured from the valley of Kachmir. It was written in the Sárada character, a local variation of the well known Indian alphabet, and differs in many essential points from the other manuscripts of that Veda. Dr. Gerson da Cunha read a paper on the work done by the Portugese of Goa for the study of Sanskrit, he enlarged also on the peculiar dialect, or as he called it the language of Kónkani,* for which he claimed a separate linguistic existence. Everybody was charmed with the dignified and amiable manner of this distinguished India guest, who was a real link between the Orient and Occident, as while not ashamed to admit his Indian parentage, he had won for himself the reputation of a real European scholar, and was so treated by all.

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* We may note that the Konkáni was the first Indian dialect to which the Roman alphabet was applied. One of the Society's members has, in his library, a Dictionary and several other Konkáni books in the Roman character.

Editors R. U. Journal.

Mr. Robert Cust read a paper in Italian on the Non-Aryan languages of India. The famous Neo-Aryan languages of India are well known, and are spoken by scores of millions over the greater part of India, but attention is not sufficiently paid to the six families of Non-Ayran languages spoken by many millions over a vast area. These are the Dravidian, Kolarian, Tibeto, Burman, Khasi, Tai, and Mon-Anam families, comprising several hunded varieties of speech. Mr. Cust laid on the table a copy of his lately published book, "On the Modern Languages of the East Indies," and his two language-maps of Nearer and Further India, and in a short English speech enumerated the great scholars, English and Continental, to whose great and unappreciated labours we were indebted for our knowledge of the modern languages of India.

On the motion of the Rev. James Long, late an Indian missionary, a memorial was addressed to the Viceroy of India praying him to have the proverbs of the Indian people systematically collected.

In the Indo-European section several subjects were discussed of very great interest. They were extremely technical and entered into the arcana of the profession of comparative philology. Professor Balbu Constantinesco gave an account of the language of the Zingári or Gypsies of Wallachia ; Mr. Leland (better known as Hans Breitmann) spoke about the language of the English Gypsy ; Professor Ascoli, of Milan one of the greatest of Italian scholars, joined in the discussion ; there is no doubt that the speech of the Gypsies is a dialect of one of the Neo-Aryan languages of Northern India.

Mr. Edward Brandreth, late of the Indian Civil Service, read a paper of marked interest, in Italian, on certain resemblances in the inflexion of the Neo-Aryan languages of India and the Romance languages of Europe. Both of these

clusters of modern languages owe their existence to a common mother, the Sanskrit and Latin respectively; in both cases the language of a great people passed from the synthetic to the analytic stage very much in the same way, and there are points of resemblance in the phonology of individual languages in each cluster to each other. This opens out a most interesting subject, which will be followed out in detail.

Dr. Leitner exhibited and explained his collection of Græco-Buddhist antiquities: he based certain theories upon the evidence of these remains, which are too long and deep to discuss here. He finds a connection between the mythology of the Indian and Greek people at a period anterior to the Christian era.

The above remarks allude to but one tythe of the interesting subjects discussed. A full report will appear in the Italian langage. Every one who attended the fourth Congress returned home well pleased. The fifth Congress wil take place at some city in Germany (probably Dresden) in 1881.

No one doubts now of the advantages to science of these Congresses. Great scholars meet and exchange ideas and get rid of prejudices, and science is advanced.

November, 1878. R. N. C.

"GUL-ZÁR I INGLISTÁN

wa

KHÁRASTÁN I RÚS."

Yih 'umda risála 58 safhá par, Pandit Lachhmí Náráin Sáhib Wakíl i "High Court" sákin i Lakhnaú, ne tasníf kiyá hai.

Is kitab ko, tín hisse hain.

Hissa i awwal men, Hindustánion ko sarkár ki tábi'-dárí ke fawáid aur be samjhe bújhe, dúsrí saltanaton

kí taraf mutawajjih hone ke qubúhát se, bá daláil ágáh kiyá hai.

Náwáqif aur jáhil ádami, jo na-maál-andeshi aur kam-fahmí se aksar dhoká khá játe hain, un ko farebon se bachne kí hidayat kí hai.

Saltanaton ke inqilábát se, jo nuqsán mulk ko pohunchte hain ; un ko niháyat 'umda aur dil-pazír andáz se likhá hai.

Sat-bachni mimbar aur ahl-ur-ráon kí be-húdagí, aur nau-muhazzab, wa nau-ta'lím-yáfta nau-jawánon kí, aslí hálát i mulk wa ahl i mulk se na-wáqifí, mukhtasar tahrír ki hai.

Magar ek bát se mujhe chandán ittifáq i árí nahín hai ; ya'ní Hindustánion ke aur saltanaton kí taraf bhí mutawajjih hone se.

Main ne, ab tak jis qadar dekhá aur suná ; Hindíyon ko, kyá 'ámm aur kyá kháss sab ke sab, sarkár i Inglishiya ke, dilí tábi'-dar aur khair-khwah wáh wa ján-nisár ri'áya hain. Aur házir-o-ghaib, is saltanat ki áram o ásáishon ke shukr-guzár wa mamnún hain.

Hissa i duwwum men Rúsí saltanat kí bad-intizámi, aur un ke be-intihá wa wahshiána zulm o sitam ká bayán hai, Ilahí ! teri panah ! yih log kaise na-khudá-shanás wa zálim hain ! jin kí harakát ke sunne se bhí zahra áb hota hai ! dil o jigar kámpta hai !

Tisre hisse men saltanat i maujúda ke árám aur fawáid hain ; jin ká bayán, agar-chi tahsil i hásil hí hai, magar bá mauqa' bayán hai.

Gharaz, yih risála niháyat hí mufíd aur 'umda hai ; kháss kar is mauqa' par to is ká sháya' honá niháyat hí munásib hai. Har 'ámm o kháss ke wáste, yih kitáb i ibrat-ámez bahut hí pur-fawáid hai.

KISHAN GOPAL.

We publish below a letter from Mr. J. F. Browne, Judge of Bankipore. It is of interest as evidence that we have sympathisers in other parts of India, and also as showing the use which may be made of the Roman alphabet to facilitate the procedure of our Appellate Courts.

BANKIPORE, *8th December* 1878.

MY DEAR MR. TOLBORT,

I was delighted to hear through Major Holroyd of the vigorous attempt now being made in the Panjab to encourage the use of the Roman character. I have been in favor of its introduction for many years past. I have also done more than most officers in actually putting the efficiency of the system to the test. Whilst holding the position of Judge at Cuttack I trained two officers of my Court to transliterate *all* the Uriya depositions in every Appeal case and went into Court with so to speak a transliterated brief of the evidence. The result was in every way satisfactory to every body concerned, for I was able to follow the comments of the pleaders with the greatest facility and without the slightest waste of time, the actual text being before me in an easily legible and most intelligible form. Since I have held the post of Judge of Patnah, I have pursued precisely the same system and with similar results. I am therefore in a position to testify after actual experiment to the enormous advantages to be derived from the use of the Roman character.

Do you not think that the most practical object to which the funds of your Society could be in the first instance applied, would be the publication of a cheap list showing the most useful and most generally used Urdu words (by this I mean the words covering the largest area)

both in Persian and in Roman characters, I think such a list would by showing Urdu words in their Roman dress in a cheap and accessible form give a great impetus to the cause which we both have at heart, by enabling many to acquire by their own efforts a full knowledge of the principles of transliteration.

Would you kindly send me a transliteration alphabet according to your views. I am myself opposed to all diacritical marks, except an accent on the long *a* and perhaps the use of *q* for ق. All the others are to my mind quite unnecessary.

I am trying to get up a Society here to co-operate with your's. In the meantime I shall be glad to join the Punjab Society. I send a cheque for 50 rupees in advance, out of which kindly send me the back numbers.

Yours sincerely,

J. F. BROWNE.

ROMAN URDU.

Áj-kal chún ki ek námwar "Committee" ki tawajju'í Roman Urdú kí taraf páijátí hai ; bahut logon ko is ká khayál ho-rahá hai ; aur aksar tahríren is ke mukhálif bhí hamárí nazar se guzrín.

Chunánchí áj bhí hamáre pesh i nazar, Koh i núr ká parcha, matbúá i 7 Siptambar, maujúd hai; jis men Mirzá Sultán Ahmad Sáhib ne, is kí mukhálifat men, kháma-farsá ki, Pas zurúr hai, ki Mirzá Sáhib ke daláil par ghaur ho.

I.—Awwal to, tamhíd men, Mirzá Sáhib is ká ijrá hí ná-mumkin samajhte hain. Fíl-wáqi' hamárá qa'ida hi ho-chuká hai, ki ham har ek naí bát ke, ná-mumkin- ul-wuqú' samajhne aur kahne men zará bhí taammul nahín karte ; aur

yihí amr hamárí taraqqí ká máni' rahá. Lekín afsos hai agar is zamána i 'aql o tamíz men bhí hamárá yih behúda khayál dúr na ho.

Agar-chi main nahín kah saktá ki is ká ijrá hogá yá na-hogá ; magar ham ko kabhí himmat na hárni cháhiye, aur na kisí zí-hmmat wa bá-hausila ádamí ko mat'ún karná sháyán i shán hai.

II.—Dúsrá fiqrá Mirzá Sáhib ká merí samajh men, nahín átá ; yaní yih ki "Agar "Society" i mazkúr, apne irádon ká yih usúl qáim kare, ki hurúf i Roman ko bilá insidáad hurúf i Fársí ke, taraqqí de, to albatta láiq i tamassuk we taslím ho-sak-tá hai ; lekin jab ki "Society" i mazkúr apne irádon ko aise usúl se mazbút kartí hai, ki jis se zaban i Fársí ko ek bahut bará chashm-zakhm pahunchtá hai &c. &c."

Main nahín samajh saktá, ki Mirzá Sáhib ne kyá samjhá ; aur Fársí zabán ko, chashm-zakhm pahunchne kí, kyúnkar umed húí.

Sháyad Sáhib i ráqim, hurúf i Roman aur manshá i "Society" se, kamá-haqqu-hu ágáh nahin húe, war-na, yih i'tiráz, na karte.

Sáhibo! Roman járí hone se, Fársí ki jarh nahín kátí játí ; balki yih rasm-ul-khatt i Roman us kí ziyada-tar ish'at ká 'umda wasíla hai.

Ap jánte hain, ki Yúrúpín men se bahut kam log, yá sház o nádir wa mut'addad ádamí, Fársí jânte hain, war-na ziyá-da-tar Yúrúpín, áp aise dekhenge, ki jinhen Urdú bhí sáf bolne ká mádda nahín.

Pas, jab hamárí hukm-ran qaum, is zabán se, ná-áshná i mahz, húí ; to farmáiye, hamárí Fárís-dání kí qadar kyá khák karenge.

Hán, agar Roman járí ho, to is qaum i hukm-rán ko Fársí-dáni ká khwáh makhwáh ek walwala paidá hogá ; aur Jab qaum i hukm-rán is zabán kí qadar-dán húí, to yaqínan is zabán ká 'urúj barhá.

Phir yih kahán insáf nahín, ki Roman se Fársí ko nuqsán pahunchegá.

(Báqí phir)

THE EDUCATED CLASSES AND UNEDUCATED MASSES.

During the present century the importance of universal education has commonly been recognised in Europe and America, and it has been assumed, perhaps too hastily, that similar benefits are to be expected from similar measures in India. The mistake, if it be one, is due to the very complicated nature of the problem, which is not likely to be definitely solved without much more experience than is to be had at present. We are however now far better prepared for an answer than when Lord Dalhousie promised to give the Panjáb popular education among other benefits of British rule, and it may be worthwhile here to review some of the facts which force themselves upon the notice of observers.

First, however, let us consider if it is true that in every condition of society a school will do for the people something resembling the advantages which we ourselves attribute to our own education. Should not the school rather be regarded as one of the factors of civilisation, which loses its value when any other of the factors is a cipher? A school, I should suppose, is valuable when it prepares the boy for the life for which he is destined as a man, and if we teach in a village school a number of lessons which are not applied outside its walls, the impression is likely to be very transient. I do not mean that nothing will be retained in after-life, but that there will be nothing equivalent to the expenditure of money time and labour.

In Europe this theory of education is on the whole carried into practice, even if many of the ideas which are

afloat are unsound. The village blacksmith and ploughman have not much in the way of literary surroundings, but of late years especially they have formed literary habits of a humble kind. They read newspapers and books, write letters, and keep their accounts. In India it is different. Of twenty men that you meet on the Grand Trunk Road, or who come together in the market place, how many can you suppose to be in any sense literary men? Scarcely one. If a Zamindar wants a letter written twice a year he can get it done for two pice. He keeps his simple accounts in his head, and as for books and newspapers they are only read when the subjects of which they treat are interesting to society, apart from the mechanical difficulty of reading, which rapidly increases with disuse. You can no more make a Zamindar read *the Gulistan* or *the Akhbar-i-Anjuman* than you could make Mrs. Gamp read Dickens or the Saturday review for her own profit and amusement. We do not ourselves read everything that is printed, but one reads Politics and another Novels according to our tastes. It is impossible to conceive an educated people without a vast variety of literature, such as no organisation of schools could create.

On the same principle we should beware of expecting too much from changes in the subjects of education.

It is not enough to say that the study of Physical Science frees the mind from unsound ideas. In fact, the Science which begins and ends with a few lessons in school affords the most unsound education going. This is partly because Science is a new subject in education, and partly because to many people there is not much science in the world in which they live. Of the part which Physical Science is destined to play hereafter in all intellectual training, I do not speak. Again, a school of art or of Industry is more costly, and equally unprofitable will a school of the old-fashioned sort be unless there is a demand for the services of

the skilled workmen whom you attempt to train. In Europe such schools have sprung up to meet the wants of progressive civilisation, but in India they do not seem able to compete with the time-honoured system of apprenticeship, to which schools of art and design can in any case only be subsidiary. Besides, the struggle for existence never ceases, and the artizan who is weighted with a costly education will inevitably fall behind in the race unless he can make direct use of his advantages. It is not only that he learns much which he cannot apply profitably in his business, but he has neglected to form those habits of thrift and plodding industry upon which success depends.

But, to return to the general question, in large cities like Delhi or Lahore where hundreds of boys pay a substantial fee for their schooling, there is no reason to doubt that they get what they want. There are, however, thousands who neither want nor get education, and in several Districts of the Panjáb the village schools are by no means well attended. In some places where the schools have flourished for a time the people are complaining that their sons have got nothing by their education and have become unfitted to work in the shop or in the fields.

If you ask them why they send their sons to school, it always appears that excepting a very few persons in easy circumstances, the motive is some expectation of literary employment. Perhaps only half a dozen boys in as many years have bettered their condition by means of the education which they acquired in the village school, and it is of course impossible to find places for the scores who enter the lists, yet they seem to have no object in learning but to became Patwáries, or Muharrirs, or whatever it may be. In fact the greater part on leaving school relapse into the happy ignorance of their forefathers. This does not seem to be a result worth the costly machinery of State education. In some cases however the results are so feeble that they

represent merely the direct outlay of public money. In Frontier Districts it is common for a teacher to get an unusually high salary because of the difficulty of keeping up schools at all, and for him to spend what he can spare in bribing a few poor boys to supply the material without which he would lose the rest of his income. Elsewhere a purely agricultural population steadily refuses to take advantage of the schools which are forced upon them. When education was a new thing it was doubtless necessary to encourage it by official pressure, without which the experiment would never have had a fair chance. Now the advantages and deficiencies of the system are well understood by the people, and it is a mistake to treat them as if they did not know their own minds. What is required rather at the present time is a clearer view, on the part of the administration, of the objects and consequences of an establishment of public schools. Declamation about Progress, Civilisation, and other abstractions in capital letters will not suffice. We have to trace the career of Atma Ram and Nabi Baksh through the Gulistan, or the school of carpentry, and, if we can, find out how much better he is at the end of it. We know what we ourselves owe to education. We can see pretty clearly what the Pleaders and Postmasters trained in the Government Schools owe to it, and though the facts may not be so palpable, it is not very difficult to ascertain what a school in any town or village has done for the scholars who frequented it.

C. PEARSON.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh numbers, and by circulating our Journal among both Europeans and Natives in the Stations where they reside.

Contributions on any of the various subjects connected with trasliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

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ROMAN-URDÚ JOURNAL.

No. 9 *February* *1879.*

The Society's Monthly Meeting was held as usual at the Lahore College, on Saturday, 25th of January.

The Editors of the "Aftáb i Panjáb" and of the "Panjábí" were both present. The Editor of the "Aftáb i Panjáb" declined to start his proposed Roman-Urdú newspaper without a guarantee that two hundred copies would be taken. The Editor of the "Panjábí" agreed to publish a Roman-Urdú "Extra" with his weekly paper without any such guarantee. Under these circumstances, it was considered that the patronage of the Educational Department and of other friends of the movement should be transferred to the "Panjábí." The Editor of the "Aftáb i Panjáb" concurred, and offered to send a list of those who had already applied to him, to the "Panjábí." It is hoped that all who were willing to subscribe to the former paper will transfer their names to the latter, and that other friends of the movement will encourage the experiment, which is one of great interest and promise. The subjects printed in Roman-Urdú in the "Extra" will appear in the body of the paper in Persian. The "Extras" already issued contain among other subjects a readable essay on "History" by Saiyid Muhammad Hasan Khán, Bahádur, of Patiála.

Editorial Notes.

We would invite the attention of our readers to the edition of the New Testament which has just been published by the American Mission Press, Lucknow, in Roman-Hindí.

There have been several editions of the New Testament in Roman-Urdú, but this is in pure Hindí, and will interest all who have devoted any portion of their time to that section of the language or who are fond of philological enquiries. By comparing this Hindí edition with those in Urdú, one sees at a glance without any complications of character the well marked difference of vocabulary between the two great branches of the Hindustáni language.

The Rev. T. Craven, Superintendent of the above Press, informs us that he has ten books in Roman-Urdú, preparing for publication. He adds that he has greatly increased his facilities for printing Roman-Urdú, has added to his stock of type, and is about to set up a type foundry. Among the books under preparation is a "Concordance" which will be as detailed and complete as similar works in English. Another of these works is an English and Roman-Urdú Dictionary. Mr. Craven would be willing to publish an English and Panjábí Dictionary if he could get some assistance from this Province. We invite the attention of our Panjáb Government to this offer. Mr. Craven also suggests the preparation of a series of Roman-Urdú Readers, with illustrations, on the English plan.

While on the subject of Roman-Urdú literature, we may refer to two Roman-Urdú books of a different kind which were published a year ago, but have not been sufficiently brought to the notice of the public. One of these is the "Hidáyat-náma i Pulís" or "Police Catechism" compiled by Major-General Hutchison, late Inspector-General of the Police of this Province. It contains a series of questions and answers, first on the definitions of the Penal Code, and secondly on the duties of a Police Officer. These questions and answers are in English on one side of the page and in Roman-Urdú on the other. This little work ought certainly to be in the hands of every Police Officer of the Province. It may be obtained from the Inspector-General's Office, Lahore.

The other Roman-Urdú book to which we refer is the "Tab'íyát ká pahlá risála" translated from Professor Balfour Stewart's primer on physics. It may be obtained from the Central Book Depôt, Lahore. This is the first scientific work in Roman-Urdú that has come under our notice. We trust that it will be followed by a series of manuals in all the branches of scientific instruction.

We referred in the last number of our Journal to certain moot points in transliteration. There are a few others to which attention may be directed. To begin with, there is the important question—Should diacritical marks be employed to denote every distinction of the original character, or should such marks be used only where they are needed to denote differences of pronunciation? We are disposed to suggest as the proper reply to this question that our practice may be allowed to vary according to the nature and object of the work we have in hand. In Dictionaries

and Grammars, in transliterations of the Oriental classics, in translations of standard European works and in Educational books generally, we would advocate an accurate system of transliteration, sign for sign, according to the Oriental alphabets themselves. A few of the Oriental signs may however be omitted even in transliterations and translation of standard works. For instance we would omit the silent "h" at the end of Persian words, and we scarcely think it necessary to use a separate mark for the different varieties of the Sanskrit "n" with the exception of the "nasal." In like manner we would omit "hamza" except where required to prevent mispronunciation. "Tanwín" too may be omitted without appreciable loss. On the other hand we think it desirable to use a distinctive mark for ص and ط and for the different varieties of the Persian "z."

While advocating a reasonably strict system of transliteration for educational and classical works, we do not think such strictness a matter of importance in less scholarly publications. For instance, in ordinary newspapers the diacritical marks used by the "Kaukáb i Hind," that is to say, marks for every distinction of pronunciation, are sufficient.

In manuscripts (not intended for the press) the tendency will be still greater to drop the diacritical marks,—those which mark distinctions of pronunciation as well as those which do not. Within certain limits, this need not be regretted. The Native Christians who combine a thorough knowledge of the language with a knowledge of the Roman-Urdú character are able to read Roman-Urdú manuscripts with fluency without any diacritical marks at all. Europeans can scarcely do this, but with a certain amount of

practice they will find even unmarked Roman-Urdú easier than the Persian in its best manuscript form.

For ع we recommend the use of "a" with a grave accent—thus "à."

For ص there is a convenient character in the cedilla c, thus "ç." This is found in most collections of type, and even if it should be absent the figure 5 turned upside down answers the same purpose.

If however the Missionary body or others should object to this as awkward and pedantic, we would, as a compromise, suggest the use of "s." The letter ض, which in the Persian forms a pair with ص, may be represented by "z."

Where distinctive marks are required for ط and ظ, it is usual to represent them by two dots under the "t" and "z" respectively. Can any better mark be suggested?

For ذ we prefer "z" with a line under it—"z̲"; for ث "s" with a line under it—"s̲"

For the Sanskrit श, Monier Williams uses "s'." Some may prefer "sh" with a line under it, thus, "sh̲." The sound is nearer "sh" than "s," but the line underneath (or some equivalent diacritical mark) is required to distinguish it from the Sanskrit ष.

In a lecture recently delivered at the London Institution Mr. Frederic Harrison offered some thoughtful remarks on the use and abuse of books. The general purport of these remarks was that the thorough and careful study of a limited list of the very best works is more to be commended than a diffuse and indiscriminate study of all that are printed. This is the opinion of most thoughtful advocates of education. It is admitted that the multiplicity of books is (upon the whole), an advantage to Western Society in the aggregate, but so far as *individual* mental training is concerned, indiscriminate reading is an evil to be guarded against.

It is well that this view of a nation's Educational requirements should be insisted upon in these columns. We, who advocate the substitution of the Roman for the Oriental characters, and the creation of a Romanized vernacular literature as the *first* and *foremost* principle of Indian Education, and who maintain that the accomplishment of this great work is as feasible and legitimate an enterprise for the expenditure of Government energy and funds as the construction of a Railway or a Canal, have to encounter the objections of some who stand aghast at the supposed magnitude of our proposal. Do you seriously propose, they say, that Government should undertake the transliteration of every Persian manuscript and the translation of every work of merit in the languages of Western Europe? To this we reply that it is unnecessary to transliterate or translate any but the *highest representative* works in each branch of literature. *This being done, there may even be an advantage in the restricted limits of our Romanized library.* It is not in the power of any Government to restrain the thoughts of its subjects, and we should protest against any approach

to a censorship, or a perpetual tutelage of Indian literature; but it is quite in accordance with the circumstances of our rule in India, and the object of our Educational exertions in this country, that Government should give to its vernacular literature a frame-work and an impetus at starting, sufficient to guide it in the first stages of its development. It is in the power of our Indian Governments to select the good, and to eliminate the bad features of eastern and of western literature, and to create a compact body of vernacular classics, which will afford a sounder mental training to the rank and file of Native Society than the bewildering multiplicity of English books can give. The inexhaustible sources from which such a Romanized literature will be formed,—Oriental classics on the one hand, and English on the other—will not be less accessible than they are at present, to those who have wealth, leisure, and inclination for their study.

A week or two ago a member of our Society had occasion to write on the public service to Messrs. Bansí Lál and Rám Ratan the leading Hindu banking firm at Mián Mír. He wrote in the Persian character. In a day or two he received a reply, the first paragraph of which was as follows :—

"Sir,

With reference to your office vernacular Parwanáh No. 187 dated 16th instant, we beg you will be good enough to favor us with your orders in English language as we have no Vernacular "Urdoo" writer in our firm."—Can a character which is repudiated by the whole mercantile community of India, be regarded as the national character?

We were conversing the other day with a well known native gentleman—the author of the "Gulzár i Hindí,"—who has recently joined our Society. We dwelt on the defects of the Persian character in all books of reference. "Yes," interposed our friend, "there is a Persian Dictionary—the Ghiyás ul Lughát—*you can't find a word in it.*"

We ask our readers to note this casual remark. Here we have, as the subject of our criticism, the Standard Dictionary of the Persian language; we have, as our critic, a native gentleman who is himself an accomplished Persian scholar; and we have as the purport of his criticism the suggestive remark—"*you can't find a word in it.*"

If any of our readers, whether European or Native, are at all doubtful as to the superiority of the Roman to the Persian character for purposes of reference, let them at once put the matter to the test. Let them take two Dictionaries or two Encyclopœdias, or two voluminous lists of any kind, one in each character. Let them write down a hundred words on one strip of paper and a second hundred words on another; then let them note by the clock the time that it takes to find out a hundred words in the two characters respectively. To say that it will take ten times as long to find the hundred words in the Persian as in the Roman book of reference, is to understate the truth.

The *Pioneer* of January 21st, published a long and remarkable letter on the relations between Natives and Europeans. We do not propose to discuss the subject in detail, but we cordially endorse the following sentence which

we are sure, expresses the opinion of every Member of our Society :—

"It must never be forgotten that every English official in the land owes his position and subsistence to the people of India ; that amongst that people his lot is cast ; that the welfare and happiness of that people is or ought to be, his most important care ; and that it is his duty, both to the Government he serves and to the people he governs, to make the British rule popular in the land."

We republish in this number of our Journal two articles by Mr. Frederic Pincott, the Editor of the Hindí translation of the Sakuntala. They appeared in the October and November numbers of the "National Indian Association Journal." It will be seen that Mr. Pincott writes favorably of our Society and its work, and we are extremely glad to receive his support. At the same time we think that the claims of the Roman alphabet deserve to be put in a stronger light than he has put them. The comparisons and contrasts which he draws are—*first*, between Roman type printing on the one side and Oriental type printing on the other ; and *secondly*, between Roman manuscripts on the one side, and Oriental manuscripts on the other. But our case is much stronger than this ; in reality, the alternative lies between the printed Roman character on the one hand, and the written or lithographed Oriental characters on the other. We are not speaking of the claims of the Roman character to supersede the Oriental in our Courts of Law, but of its claims in education and literature. Regarding it in this light, we may say with certainty that no one ever contemplates the use of manuscript or lithographed books in the

Roman character. On the other hand, how many books or newspapers are there in the Persian character that are *not* either manuscripts or lithographs? There is certainly Saiyid Ahmad's press at Alígarh, there are a few Missionary presses and there are the Government presses of Lahore and Allahábád. How many more type presses are there in the Urdú-speaking Provinces of India? How many are there in Kábul? How many in Persia? How many in Central Asia? How many in Turkey and its outlying dependencies? To confine our remarks to Lahore—we have in this city six or seven vernacular newspapers. All of these are in the Persian character, and all are lithographs.

We do not pursue the argument further, as we give some of our criticisms on Mr. Pincott's papers in the form of notes. Whatever difference may exist between us as to some points of detail, the general tone of Mr. Pincott's remarks is decidedly favorable and sympathetic towards the Roman-Urdú movement.

Transliteration in the Middle School Examination.

The Director of Public Instruction has lately issued a Circular accompanied by rules for the next and subsequent Middle School Examinations.

Transliteration, as our readers are aware, is one of the subjects of examination, but we would urge the Educational Department to increase the number of marks allotted to it, and to make the examination in this respect more searching than it has been hitherto. The maximum number of marks in the compulsory subjects is 400. Of this total, 75 marks

are allotted to Urdú, which are thus divided—Composition 25, Grammar 15, Transliteration 15, Hand-writing 10, *viva voce* Reading 10. This distribution would be fair enough if Urdú stood alone and if each of the divisions of Urdú itself were unconnected with the others; but *every* candidate is examined in Persian as well, and in that subject there are no marks for transliteration, while even in Urdú the marks for Composition, Hand-writing and Reading are awarded to the Persian character only.

A very slight increase in the number of marks for transliteration,—accompanied by more thoroughness in the tests applied,—would have a marked effect on the Education of the Province. At present, to judge from the column of instructions, the only test is as follows :—"5 or 6 lines of Urdú in the Persian character to be written by the candidate in the Roman character." We would retain this as one of the tests (though 10 or 12 lines would be better than 5 or 6); but would add the following tests as well :—

(1). A certificate from the Head-Master of a Middle School, or from an official of similar standing, that the candidate had, in his presence, read through some easy work—say one of the Histories published by the Allahábád Mission Press in the Roman character.

(2). Examination of the candidate's knowledge of Roman-Urdú by his ability to read paragraphs from the "Bágh o Bahár, the "Kaukab i Hind," and the "Panjábí Extras" in the presence of the Examiners themselves.

(3). Composition in Roman-Urdú (without a Persian original to copy from). The subjects selected for Composi-

tion might with advantage be legal and official, police or revenue reports, depositions, judgments, &c.

Supposing the examination in Roman-Urdú to be thus thorough, we would advocate an addition of 15 marks to the number already allotted. We would make this addition without any deduction from other subjects, that is to say we would raise the total number of marks for Urdú from 75. to 90, and the aggregate of marks for the five compulsory subjects from 400 to 415. There would then be 30 marks for Urdú in the Roman character and 60 for Urdú in the Persian, while the *whole* of the marks in Persian itself would also be awarded to the Persian character.

This proposal is essentially a moderate one. It rests with the Director to adopt it, but we are sure that public opinion will support him if he will accept the suggestion we offer. The Middle School Examination will be held in April, and the change indicated can easily be made and notified before the Examination takes place.

Moot points in Transliteration.

We have received the following notes from Major Holroyd regarding the points of detail in transliteration which were discussed in our January number.

We shall be glad if other Members of the Society will favor us with suggestions. In particular we would ask the Editor of the *Kaukab i Hind* for his opinion regarding the letter *'ain.*

After full discussion in our own columns, we propose to open communications on the subject with the Asiatic Societies of Calcutta and London.

Notes on questions relating to the details of transliteration, that were raised in the January number of the Roman-Urdu Journal.

I. Should the letter *'ain* ع be represented by the apostrophe or by a dotted vowel?

It appears to me that the use of the dotted vowel is liable, even in Urdú, to give rise to doubt and confusion, and that it is quite unsuited to Arabic, and consequently to the expression of quotations that often occur in Urdu, and of course much more largely in Persian. To take the example of a common Urdú word like دفعہ. If we write *daf'a* there can be no doubt as to the correct orthography; ع is followed by *zabár*, and the silent *h*, (without which we cannot have *zabar* at the end of a word in Urdú). If we write *dafa*, it is not apparent whether the *zabar* belongs to ع or to ف, and consequently, whether there is, or is not, a final silent *h*, or whether indeed the word is theoretically a monosyllable. No distinction can be made between the words وضع and دفعہ. How again are we to write such words as عالم *'alim*, اعلام *i'lám*, اعتبار *i'tibár*, عبرت *'ibrat*, فاعل *fa'il*, معلم *mu'allim*, سعید *sa'id*, سعادت *sa'ádat*, &c., if we use the dotted vowel? Possibly a rule may be found to cover some of these cases, but I do not see how it can cover all, how it can be made to shew in every case the position of ع and how the presence of *alif* before the ع is to be indicated; and I certainly cannot conceive any rule that would be suitable to Arabic.

It appears to me to be very desirable for the sake of perspicuity, that there should be a distinct symbol to

represent the letter ع, and the fact that the apostrophe is to be found in every fount of Roman type, and that it has been largely adopted, are strong arguments in its favour.

Turning to a practical objection that is often raised I would observe, that should it be agreed to use the apostrophe to represent ع *ain*, it does not of course necessarily follow, that the word ظالم should be written *zil'*. The question here is, whether we are to recognize the presence of a vowel which is theoretically absent. It may be argued, that in Urdú this word is ordinarily pronounced, ظالِم, as if the ل were *maftúh*, and that we should recognise this fact and write *zilá'*. The same argument might be applied to فتح *fath*, which is no doubt ordinarily pronounced فتحَ *fatah* with ـَ *maftúh*. I am myself inclined to accept this view, though a change of orthography would be requisite if an adjective with the izáfat were added as in فتحِ نما ياں *fath-i-numáyán* (not fatha-i-númáyán).

Some people would dispense with a distinguishing mark to represent the ع altogether. The inconvenience of such a course however may be seen by considering the effect that it would have on such an expression as عاجلاً و آجلاً *'ájilan wa ájilan*, which is very common in Persian, where the presence or absence of the *'ain* gives an exactly opposite signification. Such common words again as شعر *shi'r* and فعل *fi'l* would be quite unrecognizable if written *shir* and *fil*, without anything to indicate the presence of the ع.

II. How should خ and غ be expressed, *i. e.*, by *kh* and *gh* or by *k* and *g* a distinguishing mark being added in either case?

Kh has been so generally adopted to represent ख़, that it seems hardly necessary to discuss the question. We have also the analogy of the Nágrí alphabet where it is represented by ख. As regards ख़, it may be observed, that this letter in Nágrí is represented by ग़ not by घ ; and other arguments in its favour have been referred to in the Roman Urdu Journal. On the other hand *gh* in English originally represented a guttural sound somewhat analogous to that of ख़. It appears also that *gh* with or without a mark is more generally used to represent ख़ ; and the fact that it has been adopted to represent this letter in the system of transliterating Indian names laid down by the Government of India seems to me to be a decisive argument in its favour. I have hitherto used and promoted the use of the simple *g* with a distinguishing mark to represent ख़ ; but I agree with the view expressed in the Journal that *gh* is preferable.

III. Should a comma be used to separate the *h* of aspirated letters from the preceding consonant?

This appears to me to be very undesirable. It gives the words so written a clumsy broken appearance disagreeable to the eye. There can be no danger of confounding the sound of *th* in *thandá* with that of the English *th* in 'the' or in 'thin,' since these sounds do not occur at all in Hindustáni. As regards ढ़ and ढ़ it may be observed that the occurrence of these letters is not so common as that of a consonant followed by *h* ; and it is evidently much simpler to place a mark under *kh* and *gh*, when they are used to represent ख़ and ख़, than to write a comma after every consonant followed by an aspirate.

The only other case where ambiguity is possible is in a word like *tas-hil* where the *sh* might be mistaken for ش if the word were written *tashil*, without a hyphen. Such a case is however extremely rare. Were it common, it might be advisable to place a line under *sh*, when it is used to represent ش but the exceptions are so uncommon that this appears unnecessary.

IV. The proposal to use the black antique letters in order to distinguish the central or hard *t*, *d*, and *r* from the dental letters appears to me to be one that might be adopted with advantage in printing.

W. R. M. HOLROYD.

THE ROMAN ALPHABET.

The question of the desirability of largely extending the use of the Roman alphabet among the languages of India has been recently again brought into prominent notice by the formation of a Roman-Urdu Society at Lahore. The gentlemen who have taken this matter up are known for their energy and devotion to the cause of popular education in India; and this fact, combined with the sympathy which the basis of the movement must always command, and the many eminent men who have formerly committed themselves to the task, lead to the inference that some practical issue will arise from the present effort. There is yet another fact tending in same direction, and that is the more modest and circumscribed programme of the Society now called into being. The founders do not propose the supersession of all

the alphabets of India by that of Rome; but they hope to gain a fair field for the alphabet they advocate, feeling assured that its practical advantages will secure its ready adoption. This seems a wise course; and I would earnestly press upon the promoters the desirability of abstaining from attempts at sweeping changes before the public mind is prepared for them. The first thing to be done is to produce a certain number of carefully executed and useful books in the Roman character, and at the same time endeavour to obtain leave for, at least, the optional use of such books in schools, &c., where the English language is taught, or elsewhere, and in other ways proceed gradually. The Society might also offer small prizes to Native children who learnt how to read their vernaculars in the Roman character. Such efforts awaken no antagonism, and thus accomplish more than ambitious schemes.

There are, however, considerations connected with this subject which the Society should take thought of, and perhaps endeavour to obviate. It is only by fairly considering both sides of the question, and by generously recognising objection that opposition, and especially intelligent opposition, can be overcome. Those who advocate the application of the Roman alphabet to Indian languages, and those who object to it, seem both to take too restricted a view of the subject to have much chance of converting each other. The argument upon which the Society will, no doubt, chiefly rely is the great cheapness of the Roman character (1). If Indians could be persuaded to use these letters an immese burden which weighs down

(1.) This is not our *chief* argument, but it is one of great importance, and we would ask our readers to note Mr. Pincott's testimony regarding it.

popular education would be instantly removed. Thousands of books could be brought into the market at the cost now entailed for dozens. This is certainly a potent argument, and it is undeniable ;—it is an argument which should and will override very many objections ;—it is the practical argument, which is worth more than numberless theoretical considerations. Nevertheless it is in part counterbalanced by considerations which should be allowed their weight.

In the first place, although it is true that the Roman character is simple, neat and compact, it yet pays for these advantages by its inadequacy to express the sounds of any language to which it has ever been applied. By the side of the Roman character there must always run a current of tradition to interpret aright the written symbols (2). To get over this inadequacy numerous dots and spots have to be added to the letters whose powers in some respect correspond with the sounds to be expressed ; and if these dots are carefully placed and duly observed they can be made to effect their purpose fairly well. It must be observed, however, that the addition of a dot to a letter is by no means so marked a distinction of sound as is an entire change in the shape of a letter ; thus what the Roman alphabet gains in simplicity it loses in clearness. Furthermore, small additions such as dots are very liable to breakage in printing, and as a fact, every Indian book yet printed in the Roman character abounds in false readings and apparent misspellings. On the other hand, the native characters, in despite of slurs in printing and accidental damage, is always legible, for even small

(2.) The same remark applies to the Persian when used for Hindí words, and to the Hindí character when used for Persian.

differences in sound are marked by change in the shape of entire letters (3).

While on the question of legibility it is worth noting that justice is not done on this point; for the advocates of the Roman character compare an ordinary printed English book with the Shikasta form of writing; and those who defend the native character compare nicely printed Neskhî with the hasty scribbling of an English letter. Both these comparisons are unjust, for they compare one character at its best with another at its worst. It may be taken as a fact that every character is suited to the representation of its own sounds and therefore every language can be *best* read in its own character. But this goes upon the assumption that the writing or printing is good and clear. I do not hesitate to say that Urdû hastily written in the Roman character, with the diacritical marks omitted or misplaced, would be *more* difficult to read than even the Shikasta. In reading, words are not spelled out, but recognized by their *tout ensemble,* and it is because the *tout ensemble* is destroyed that it becomes difficult to read hasty writing. The reader is thrown back upon the spelling, and then the comparative merits of alphabets become apparent. In such circumstances the *m*'s, *n*'s, *u*'s, *c*'s, *e*'s, *i*'s, *o*'s, *r*'s, *s*'s, &c., of the Roman running hand, slurred into one indistinguishable streak, have no advantage whatever over the native characters of India (4.)

(3) Which has the greater number of dots.—Roman-Urdú or Persian Urdú? In the latter, there are whole groups of letters which can only be distinguished by dots.

(4.) In the worst Roman writing there is generally more regard paid to the *spacing of words* than in the best Persian. But let this pass. We admit the difficulties of bad Roman manuscripts. What would Mr. Pincott say if our English Newspapers, our Dictionaries, and all our Classical Authors were obscured by the defects which attach more or less to Manuscripts of every kind? Yet this is the actual condition of all Oriental countries.

There is no necessary imperfection in the Arabic and other such characters. It is artificially made imperfect by altogether foolish notions of caligraphy. Orientals imagine that it looks very nice to connect all letters and words into one continued series of artistically arranged streaks and curls. Practical convenience and questions of legibility are never allowed a feather's weight. If Orientals were to separate their words from each other, and to break up their books into paragraphs, introducing marks of punctuation, &c., there is nothing in Eastern alphabets to prevent them from being read with the same ease as Roman letters (5). The great expense of printing in Eastern characters is an altogether different affair. I have already admitted that the Roman character has it pretty nearly all its own way in this respect. Still the Roman and Arabic characters can be put upon a fair level as to cheapness by a little compromise. I have devised some Urdû types which can now be purchased at a very cheap rate from Messrs. Caslon and Co., Chiswell Street, and these types with a scarcely appreciable departure from the ordinary Neskhî, overcome all the objections urged against the native character. Of course there are other alphabets not so readily amenable to treatment.

The advocates of the Roman character must establish uniformity among themslves if they wish their symbols to become cheap and general (6). As long as every translitera- tionist insists on his own special code of signals, so long will

(5). We cannot admit this. To go no further, the omission of the short vowels, and the absence of capitals are decided imperfections in the *best printed* Persian. Besides this, the letters themselves (as used in combination) are much more obscure than the printed Roman. At the best, they seem to us about on a par with good *manuscript* Roman.

(6). This is one of the objects we have in view in forming the Roman-Urdû Society.

expense and antagonism clog the path of the movement. The diacritical marks, whatever they are, should be bold and distinct. The dots hitherto employed are altogether too feeble; and when the important consonant *'ain* is reduced to a dot under a vowel, it may be said to have been practically rejected altogether. For a similar reason I prefer a circumflex over a vowel (instead of an acute accent) to mark length of sound. The circumflex is a big mark, which arrests the attention;—it is less liable to break in printing than the acute accent, and this is a strong argument in its favour. These suggestions are offered merely to indicate that practical convenience should be studied rather than nice questions of history as to the probable use to which accentual marks were put by Greeks, Romans, Continentals, poets, and who not.

There is one argument in favour of the Roman character which is suffered to lie dormant, but still it is one which seems to outweigh all objections. We are asked to consider the difficulties of changing an established character, the prejudices we shall have to overcome, and the insidious danger which ill-informed jealousy might arouse. Now suppose no attempt whatever is made to change any character whatever. Nine-tenths of the people of India are perfectly ignorant of the art of reading in any character (7). These people have

(7.) It would be nearer the mark to say that, in this Province, only one in five hundred of the total population has sufficient knowledge of the Persian character to read the Bágh-o-Bahár or the Rasúm-i-Hind. As to the Devanágarí character, we may say that not one in five thousand could read the "Prem Ságar."

However this may be, we repeat our protest that we have no wish to *extirpate* the native characters. In the Government primary schools we would begin by teaching the Persian character as at present, but would introduce the Roman side by side with the Persian, in the 4th and 5th classes and in all above them.

nothing to unlearn; with them one character will be as novel as another. Should the Roman-Urdu Society address itself to the task of teaching the now totally ignorant populace to read their own vernacular in the Roman character they will do a large amount of present good besides materially facilitating the general adoption of Roman letters. Of course, it will be replied, that little advantage can result from teaching people to read in one character when all the literature is in another character. But it should be remembered that the humbler classes seldom read anything else than the text-books from which they learn, a few story books, religious tracts, and perhaps a newspaper. In this respect the Indian villager will be found not to differ materially from his European compeer. To meet their wants, therefore, a few reading books would have to be prepared, together with some selections from the *Prem Sâgar*; the ordinary publications of the Roman-Urdu Society, with the periodical now started, would do all the rest. Each year will increase the number of books available, and make the task easier.

It will be seen from the foregoing remarks that I am not prejudiced against the extensive introduction of the Roman character into India; indeed when any one reflects on the enormous impetus which a cheap and compact character would give to the dissemination of information in the East, it is impossible to withhold sympathy from the movement. The objections to it arise from the difficulty of effecting the change, and the disorganization which will probably continue during the transitional period. High scholarship will not be

affected, for the original alphabets will always be retained for the older literature and for works of serious study (8).

FREDERIC PINCOTT.

THE ROMAN APHABET.

II

The remarks which I ventured to make on this subject in the last number of the Journal have awakened some criticism in an unexpected quarter. It gives me much satisfaction to find the matter taken up thus promptly by *Saunders's Irish Daily News*; and I shall show the sincerity of my satisfaction, I hope, by the friendly spirit in which I continue the subject.

The writer is mistaken in supposing that I favour the extensive introduction of the Roman character. I was careful to state simply that "I am not prejudiced against the extensive introduction" of Roman letters. My paper contains some weighty objections to the Roman character, and all that the writer in the *Irish Daily News* urges against what he thinks to be my views, is summed up in one sentence in p. 410 of my own article:—"Although it is true that the Roman character is simple, neat and compact, it yet pays for these advantages *by its inadequacy to express the sounds of any language* to which it has ever been applied." Surely no one will suppose after this that I am much enamoured of the Roman character.

(8). We are confident that the general use of the Roman character will be as great a gain to "high scholarship" as to the practical requirements of lower and special instruction. As it is, the best Dictionaries and Grammars are those in the Roman character. Oriental scholarship generally owes as much to European comprehensiveness as it does to native knowledge of detail.

The writer I am now replying to, in common with many others, misapprehends the very grounds upon which the advocates of the Roman character take their stand. Nobody dreams of suppressing or superseding the native characters; nobody wishes scholars to abandon the letters appropriate to the languages they study; nobody desires to interfere with the ancient, sacred or profane literature of any people whatsoever;—but there are hundreds of purposes and occasions of everyday life, of social and domestic intercourse, of business, of administration, of justice, of elementary education, &c., &c., which could be enormously facilitated and improved by the introduction of a cheap and legible alphabetical system. The advantages of the Roman character are mechanical and economical; and for purposes in which speed and economy are important the Roman character can do useful work.

The writer in the *Irish Daily News* points out that the Roman *a* does not represent the letter Alif, and that there are four *z*'s, &c., to be provided for, and so on and so forth. It must however be self-evident that the *shapes* of letters have no connection whatever with their *powers*. It matters not whether a letter be round, square, oblong, straight, crooked, simple, or complex, provided it be consistently used to express a particular sound it would be, to all intents and purposes, an exact and perfect representative of that sound. Thus all that is required is that a mark should be found for every sound to be written. The truth of what is here asserted has been proved a thousand times, and can be demonstrated in five minutes. Any Urdû sentence correctly transliterated into the Roman character according to any of the Jonesian systems can be, instantly and with accuracy,

re-written in the native character by any one familiar with the system, although he may never have heard the sentence before, and may even be ignorant of its meaning. Such being notoriously the fact, it is distinctly erroneous to say that the Roman character cannot be made to represent Eastern sounds.

Finally, the writer is scarcely right in saying that the suggestion is "uncalled for." The mass of ignorance with which India alone is oppressed calls for any and every agency that can be employed to mitigate it. It is also unkind to say that the suggestion "must have arisen from a few individuals too lazy to acquire a knowledge" of the native characters. As a fact it is not so. Many who favour the Roman character are excellent linguists, and perfectly familiar with many alphabetical systems. It may even be that an intimate knowledge of these native symbols makes their unpractical character more fully appreciated. I can read with ease all the principal alphabetical systems of India—Arabic, Sanskritic and Dravidian,—and yet I am not "prejudiced against the extensive introduction of the Roman character into India," for practical purposes.

FREDERIC PINCOTT.

The following is a list (in Roman-Urdú) of the principal Vernacular Newspapers of Lahore and its immediate neighbourhood.

1. *Koh-i-Núr i Láhor.*—Bahut puráná akhbár hai; khabaren achchhí hotí hain.

2. *Panjábí Akhbár.*—Yih bhí bahut puráná akhbar, aur chauda baras se barábar Láhor men járí hai.

Is ká khat umda, khabaren táza, ibárat fasíh, muháwara sahíh, ráen aksar durust, editar láiq, gharaz ba hama wujúh umda parcha hai.

3. *Anjuman i Panjáb.*—Láhor kí mashhúr Ajuman ká akhbár hai ; is ká edítar, ek bará laíq aur fázil adamí hai.

Yih akhbár sab khúbiyon se bhará haí ; khás kar ilmí mazámín ismen zurúr darj hote hain.

4. *Afatáb i Panjáb.*—Khabaron ke liház se to yih akhbár bahut achhchhá hai.

Hafta men do bar chhaptá hai.

5. *Akhbár i 'ám.*—Ek chhotá sá akhbár hai ; aur fi parcha ek paisa qímat.

Dúsre akhbáron se hí khabaren íntikhab kar-ke likh detá hai.

6. *Akhbáron ká Qiblagáh.*—Awadh Panch kí taqlíd par yih parcha niklá.

7. *Wakíl i Hind.*—Amritsar men chhaptá hai.

Khat, kághaz umda.

Safir i Hind.—Yih bhí Amritsar men chhaptá hai.

9. *Khair-Khwah i Panjab.*—Gujranwála men ; Munshí Díwán Chand ká Akhbár hai.

10. *Star of India.*—Munshí Sáhib i mausúf ká Akhbár Siálkot men nikaltá hai.

Latífa.

Chár ádmí the—Bahrá, Lúlá, Andhá, Nangá. Bahrá bola—"'aqab i makán se kuchh áhat sí ma'lúm hotí hai!" Lúlá—"chalná cháhiye!" Andhá—"chalo, dekhen to!" Nangá—"ham to na jáenge, koi kapre-wapre utár-le!"

Extract from the "Punjabi Roman-Urdu Extra."

Dekho, mulk i Itálya ká mashhúr shá'ir, Pitrárk, jo chaudhwin sadi me guzrá hai, jab ki uske ek dost ne uske dunyá se tark i ta'alluq karne, aur rát dín kitábon ke mutáli' men masrúf rahne par usko malámat kí thí, kin piyáre aur zí-asar lafzon men 'ilm i Táríkh kí kitábon ke mutáli' ke fawáid se apne dost ko muttali' kartá hai.

"Ap dunyáwí khushiyon ko sab se barh-kar samajhte hain, aur unká tark karná áp ke nazdík munásib nahin. Yahán mere pás ek aisá guroh sachche doston ká hai, jinkí suhbat mujhe gháyat darjá pasand hai. Wuh har zamána aur har mulk ke rahnewále hain. Ba'z un men se jang men, ba'z intizám i saltanat men ba'z ba'z 'ilmon men mashhúr hain; un-se milná kuchh dushwár nahin hai; wuh har waqt meri khidmat karne ko musta'idd rahte hain; jab cháhtá hún, unko bulá-letá hún, jab cháhtá hún, rukhsat kar-deta hún; wuh kabhi mujhe kisí tarh kí ízá nahín pahunchàte, balki mere kull sawálon ká jawáb bare tahammul se diyá karte hain. Un-men se ba'z mujh se qadím zamána ká hál aur wáqiát bayán karte hain, aur ba'z nechar ke makhfi rázon ko mere sámne kholte hain. Ba'z khushí aur árám se auqat-basari kí tadbíren batláte hain; ba'z wuhí tadbíren zihn-nashin karte hain, jinse hamára anjám ba khair ho, aur sulah ke sáth Dunyá se rukhsat hon. Ba'z apní dánish-mandí aur husn i bayán se dil kí kull kul-faton ko dúr karte hain; ba'z wuh nek saláhen dete hain, jin-par amal karne se musíbaton ká jhelná, jo waqtan-fa waqtan insán par pará kartí hain, sahl ho-jai. Ba'z barí fasáhat se hamen samjháte hain, ki jahán tak mumkin ho, ba-juz apná quwwat i bázú ke kisí aur par bharosa na karná

cháhiye. Ba'z kull hunaron aur 'ilmon kí ek 'ajíb o gharíb numáyash-gah meri ánkhon ke sámne khol-dete haín. Unke qaulon per mujhe pakká bharosa hai. Aur in khidmát ke 'iwaz wuh ba-juz merí jhonprí ke ek goshe ke aur kuchh nahín cháte, jahán wuh sulh se árám karte hain."

CORRESPONDENCE.

To

THE EDITOR OF THE
Roman Urdú Journal.

DEAR SIR,

I am very much pleased to see the increased prosperity of your Society, as is evidenced by the increasing interest taken in its movements.

As a Missionary I owe a great deal to Roman Urdú, and while it is true that Missionaries have done a great deal for Roman-Urdú, how much more true it is that Roman-Urdú has done a great deal for Missionaries and Mission work.

Though I can read more or less of the Persian, Hindí, Panjábí, and Thákarí characters, yet humanly speaking I dont think I could ever have got on had it not been for the help of the Roman characters. What would most Missionaries do had they to give up the use of the Roman characters? I verily believe that in many places the work would almost come to a stand still; for while Missionaries as a general rule can read the characters of the languages, in which they work, *fluently*, yet there are few Missionaries who can use those characters with any degree of ease and comfort, to

themselves or to their hearers, for bázár preaching so as to turn quickly to any passages to which they may wish to refer, and at the same time, perhaps, sustain an argument. In my own district, when I came here I found the people speaking a "patois" of which there was no *printed* character, so I set to work and got some of the Gospels transposed into this patois, copied them out clearly into Roman for myself, and within a few months was reading to the people in their own dialect, and after a little got to preach in it. Need I say how much better it was received than it would have been had I read the same Gospels to them in pure Urdú or Hindí, which would have been to them almost *unknown tongues*!

May I suggest the great advisability of our adopting some one system of Romanizing *as soon as possible*, and as soon as the matter is fully settled, having the alphabet printed in full in our Journal. I am most decidedly in favor of 'a' for 'ain,' 'gh' for 'ghain,' 'kh' for 'خ,' and I think I like 'k' better than 'q' for 'ق'—altogether I prefer Forbes' system to any I have seen.

I would also suggest that you print in the Journal a list of classical books, not already in Roman, that it would be well to transliterate, and then any member undertaking to transliterate any book could let you know, and notice might be given of it, so that others would be prevented from taking up the same; names of course need not be mentioned.

A MISSIONARY.

7th February 1879.

Sir,

I am glad to find that you are in favor of transliterating ع by a dotted word rather than by an apostrophe. In addition to the reasons which you have urged in favor of this, I would add that if you have to write a quotation in inserted commas, which begins or ends with ع, the use of an apostrophe is very awkward; also that in manuscripts the long accent written on a vowel it so much like an apostrophe that they may be easily confused.

With respect to the transliteration چ I should like to make a suggestion which I have not seen before. Why should not simply *c* be used instead of *ch*? How very awkward the use of *ch* is may be seen for example in the word *achchhí!* The method which I propose would write *acchá*—that is a word shorter by two letters and much pleasanter to the eye.

Now the reason why I propose this is that the letter *c* is not appropriate to any Hindustáni letter, and it seems a pity that it should not be utilised, and since in Italian and in Latin it sometimes has the sound of *ch* in *church*, it would not be unreasonable to appropriate to it that sound in Hindustáni, thereby saving a great number of unnecessary *hs* in our transliteration.

When I say that *c* sometimes has the sound of چ in Latin I refer to the continental pronunciation, which is however, I believe, happily being now introduced into English

Wishing you success in your attempt to persuade India to exchange the *bail-garis* of Fársí and Nágarí for the steam-car of Roman.

Your Obedient Servant,

S. W. O'NEILL,

S. John's Mission, Indore,

Central India.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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ROMAN-URDÚ JOURNAL.

No. 10 *March* *1879.*

There was no Meeting of the Society in February.

There will be a Meeting on the last Saturday in March, at which some changes in the Society's arrangements will be discussed. We trust that Members who are able to do so will attend.

EDUCATION IN INDIA.

(*A Review*).

The *Fortnightly Review* for September contains an article entitled "The prospects of Moral Progress in India," which deserves the attention of our readers. It has often occurred to us that much is said and written about "Education" in India, without an adequate conception of first principles on the one hand, and of ultimate results on the other. For this reason we are thankful to any writer who points out the defects of our present system, and who asks us to *pause* and consider—(1) what we are doing? (2) what our reasons are for doing it? and (3) what the result of our present policy will be?

We would express our accord with the article under review so far as this, its main drift, is concerned, but we hold ourselves free to criticise and challenge some points of detail in the writers argument. First, however, let us summarise the article itself.

(1.)—The writer begins by referring to the undeniable separation and even estrangement which exists between the Native and European community in India. "Insuperable obstacles of colour, of physique, of race, of religion"—(he might have added obstacles—not insuperable—of language and alphabet)—"present themselves at every turn to frustrate the possibility of a fusion with the inhabitants of the country, and even in some cases prevent the establishment of friendly relations with the people." He is of opinion that "the action of the past twenty years has not inclined to solve, but rather to increase, the difficulties of the great problem of administration."

(2.)—He next argues that the influence of our system of education hitherto, though "conspicuous," has been "more specious than real." The Government action affects only the middle strata of society; it does not strike lower than the surface, and neither levels up nor filters down"..... "The aggregate of the persons influenced by Western ideas is so small as to form an almost imperceptible proportion of the population of the country. The members of the class affected betake themselves to the avenues of law and of the public service, and in their sphere of life, as well as in their knowledge of the English language, come prominently to notice. They appear to be a larger class than they really are. In reality they are very few, and the vast bulk of the people of India is still wholly unmoved by any of the moral or civilising influences that contact with Missionaries, or the efforts of the Department of Public Instruction, might be expected to impart"....."There is nothing deep, general or national in the present movement in India. If the State aid and

State employments were withdrawn, the whole fabric would crumble to pieces within a twelvemonth."

(3.)—"The action of the system is as little ennobling as its incidence is superficial.....In the case of both, Government and the Missionaries, the system is destructive. In both cases the system pursued destroys respect for the old organisation, and the old beliefs are replaced by a superficial rationalism which demoralises the individual and tends to produce disorder in the community..... We have created an Anglo-Vernacular middle class whose members seek a livelihood exclusively in service or about the Courts of Law....." Neither national nor foreign, neither native nor European, neither oriental nor occidental, alien to, and, in many cases, jealous of the foreign superstructure of Government—alien to, and, in many cases, despising the less favoured natives of their own country—this class of the so-called educated community discharges no civilising or useful function in general society, and internally is torn by discord in the family, and by a life of self-contradiction, more or less, in almost every individual instance."

(4.)—"The narrow sphere in which alone the educated natives find it possible to move is dangerously over-crowded.....In India the idea is rooted that labor is debasing and degrading, and utterly unworthy of a man who is, in a social sense, of respectable parentage, or of one who although sprung from the lower ranks has penetrated by a knowledge of the mystic symbols into the arcana of the elect. Numbers of young men yearly issue from our institutions, who find that they can obtain neither practice in the

law courts, nor places in the public service. They look back on all the mental toil they have endured, and are chagrined in discovering that in but too many instances it leads to nothing. This accounts mainly for the discontent and restlessness which are perceptible in the rising generation." The writer then quotes one of Sir Richard Temple's reports in support of this statement.

(5.)—The writer gives as his conclusion from the premises above detailed. "A policy of inactivity is demanded in this crisis..... If the Government, as appears most probable, can now obtain an adequate supply of servants without any educational action of its own, well and good: if it cannot, it is its duty to train up the number of servants it requires, and no more. It seems to the writer that with the single exception of the development of primary education in the indigenous schools, and possibly of the establishment of a few high institutions for special branches, Government should abstain from any active interference. All systematic education beyond this limit should be left to private enterprise. When the State endeavours to impart "higher instruction" and thereby, as is implied, to direct and mould the national mind, it deviates wholly from its proper sphere and inflicts serious injury upon intellectual and moral progress.....Our true policy for some time to come should be one of conservatism to restrict ourselves to maintaining the *status quo*, and to encourage as much as we can a system of protection."

Having given the substance of the articles, to which we are directing our readers' attention, we proceed to offer a few remarks of our own on the subject. As we have intimated, there is much in the articles with which we agree, but there is also much against which we protest. We scarcely know what is meant by the last sentence we have quoted that "our policy should be one of conservatism, to restrict ourselves to maintaining the *status quo*, and to encourage as much as we can a system of protection." If the writer had said in so many words "abolish your educational budget, discharge your educational officers, close your Government schools, and leave the natives of India to educate themselves as best they may, through the agency of their own Pandits and Maulvís, Munshís and Bábus" we should clearly understand him. There are many Indian officers, who (in their hearts) approve and desire a policy of this kind. But it is not a policy which commends itself to us as the best, or which our Indian Governments are prepared to sanction. Nor is it really the policy which Mr. Cotton advocates. As he himself says—"It is certain that the regenerating doctrine must arise in the West. The vanguard of Humanity is in the West; and the development of the race everywhere being due to the same fundamental laws, must correspond in its main features with the earlier devolopment of its most advanced portion."

We are driven then to attach another meaning to Mr. Cotton's words. Does he mean that we are merely to "*drift*," without any educational policy at all, to keep up the show of an educational establishment without any

principles to guide us, or any zeal to inspirit us? If so, we say that this is an unworthy policy, a "lame and impotent conclusion" to an article, which affects as its title "The prospects of moral progress in India."

There is, however, a third course, which is indicated as the true one by the facts on which Mr. Cotton lays such stress.

It may be thus stated——"Let us, at the present juncture, seek to elevate rather than to extend our educational influence. Let us remember the old advice to do a little well, rather than to do much badly. We do not ask for retrograde measures, lest good should be sacrificed as well as evil, but let us—for a time—abstain from opening new schools. Let us cease to allure scholars. Let us discourage rewards and scholarships, and favor the extension of school fees. Let us recognise the truth that the formation of a national literature is a matter of primary importance, which must *precede* the development of popular education. Let us prepare the feast, before we invite our guests to dinner. If we are dissatisfied with the existing material for education,—dissatisfied with the oriental classics, because they are destitute of the elements of modern enlightment and progress—dissatisfied with English teaching, because it is foreign and anarchic in tendency, —dissatisfied with the modern vernaculars, because their literatures are poor and vapid—then let us halt until we can find some form of education, in which the advantages of these conflicting systems can be preserved and their defects eliminated.

Surely, the creation of a national vernacular literature, a literature which will combine the clearness and legibility of European languages with the familiar idioms of Indian domestic life,—a literature which will preserve while it guides, expands and ennobles the languages of the country, ought to be the first—the paramount—object of our educational efforts.

Here, however, we run counter to a proposition which Mr. Cotton has laid down with an air of certainty as though no one could dispute it. He says "When the state endeavours to impart higher instruction and thereby, as is implied, to direct and mould the national mind, it deviates wholly from its proper sphere and inflicts serious injury upon intellectual and moral progress." We challenge this dictum. There is indeed one sense in which we admit that it is a mistake for any Government to force upon any class of Society an education above the level, which that class —under the circumstances in which it is likely to be placed—can maintain. To press this truth is one of the objects of the present paper. But we challenge Mr. Cotton's dictum, so far as it implies, that it is necessarily beyond the functions of Government to direct the higher development of a nation's literary and intellectual progress.

In England and America we may have outgrown the stage in which it is expedient for Government to guide the "higher education" of the people in this sense—but in India the people are as much dependent on the state for this, as for other elements of civilisation. As we have said, it is open to Mr. Cotton to maintain, that the British Government in India, should have nothing to do with the education of the

people. We have already expressed an opinion, that this is an intelligible policy,—a policy which many Indian officers in their hearts desire. But this is not Mr. Cotton's meaning. He evidently admits that we should do something for the education of India. This being admitted, instead of saying, as Mr. Cotton apparently does, "Look after your primary schools and leave the higher education of the country to take care of itself" we would say "Look after the higher education of the country and leave your primary schools (for a time) to take care of themselves."

We have Mr. Cotton's own authority for appealing to western precedents. Surely, in Europe, the higher education preceded the lower. The Universities are older than the Board Schools. Erasmus and Sir Thomas More preceded Mr. Foster and Mr. Lowe. The changes which characterised the revival of letters in the sixteenth century are in their essential features analogous to those which we seek to develope in the East now. As in those days Greek and Latin manuscripts were hunted out, transcribed and printed, so now we seek to collect, transliterate and print the manuscripts and lithographs of India. Grammars and dictionaries had to be written then. They have to be written now. Translating was one of the marked characteristics of that age. It is equally so, of the scheme of education which we are prepared to advocate.

To put it in another way, in Europe, education did not commence with the "working man." It has gradually descended to him. In Tudor times it was the privilege of

Kings and Courtiers. In the age of the Stuarts it extended to the nobility and gentry.

In the Georgian era it found its way to the tradesman. In the forty years which elapsed between 1830 and 1870 it filtered down to the mechanic and the artisan, and it is only now that its influence is felt to any appreciable extent by the agricultural laborer and the "residuum."

Our educational system in India should follow the line of development thus indicated. *First and foremost*, should be our efforts to improve the written and printed character, to extend the use of the printing-press, to enrich, guide, and consolidate the vernaculars and their literatures. *Next* in importance comes the education of the native Chiefs and Princes. If *they* can be brought to the physical, intellectual, and moral level of our English statesmen and "Governors," the result will indeed be a triumph for the educational department. *They* are the class of natives, who should be taught English thoroughly, who should, if possible, be educated, under careful moral discipline, at one of our western universities, and who should be encouraged to assimilate their thoughts and feelings—though not perhaps their formal surroundings—to our own. It may be easier, —as a matter of fact we know that it is easier—for our educational system to turn out a thousand mediocre Bábus than to train one model native prince, but it is none the less true that the latter achievement—so far as it can be realised—is a greater good to the country at large than the former.

Next to our feudatory chiefs, come the gentry of our own Provinces, and the higher classes of our native officials. We mark prominently the social status of these classes by their exclusive right to a "chair" in the presence of Government Officers. If it is reasonable to make so marked a distinction between these sections of native society and those below them, in the civilities of social intercourse, it is equally reasonable to make a distinction in our system of education.

On this ground, we maintain that English may be, and is, a fit medium of instruction for these classes, without being suited to the lower ranks of native society. With this section of the native community we would class our country-born European and Eurasian community, who certainly have as strong a claim on Government, and as good a right to be educated as their more numerous, and, in some respects, more fortunate Hindú and Muhammadan compatriots.

Below this class come the subordinate officials, the munshís and clerks who are not, like the classes above them admitted to the privilege of a seat in darbár. Education for them is not what it is—or rather what it ought to be—for the classes previously enumerated. It is chiefly, in the majority of instances solely, a means of livelihood. Practically speaking, the members of this class must learn the use of the pen or must starve.

Looking at the subject from this point of view, we may admit that members of this class whose fathers have served the State are entitled to the assistance of Government in the studies which are to prepare them for the only career before,

them. But this very circumstance—the unfitness of a munshí or a munshí's son for anything but Government service—should make us the more cautious in our educational system not to intensify the struggle for life in the already crowded ranks of the "ahl í qalam;" and in the munshí class itself it should induce us to devise some system of education which may raise the general character and intellectual qualifications of the class, without destroying the economical habits and moderate expectations which befit the great majority of its members.

Leaving these special classes of native society, whose education requires and deserves the care and encouragement of the State, even in the present stage of Indian civilisation—care and encouragement which should be graded in the order we have noted—we come to the great body of the citizens and agriculturists, for whose benefit the majority of our schools are open. How far is education a good in their case? To this, as it seems to us, there is but one answer. So far as our education enables these classes to live more virtuous, more intelligent, and more successful lives in occupations which they can find for themselves, without dependence on Government, it is a good. So far as it falls short of this, it is a failure. And so far as it *unfits* these classes for careers which would otherwise be within their reach, it is a positive evil.

What are the facts? We leave it to our readers to give their own reply. We would be the last to bring sweeping charges against the work of a department in which we have always taken a special interest. That department has,

in many respects, been eminently successful. But we submit that all thoughtful students of Indian phenomena see a fundamental difference between the working of our national schools in India, and that of similar institutions in England and America. There is something wrong *somewhere*, and those who take an interest in national education as the chief means of national improvement are bound to face the difficulty which confronts them.

If it be admitted that our educational system, judged by the tests we have given, is seriously defective, let us pause before we go further. Let us cease to multiply schools and to invite scholars until we can probe and remedy the defects we have discovered. We do not expect our opponents to accept hurriedly the remedies which we suggest, but we do ask them to weigh the arguments which are put forward in this Journal, and to join us in asserting as a fundamental principle of educational policy that the *quality* of education imparted and its tendency to some good end, are considerations of far greater importance than mere numerical success. We ask them to join us in our exertions to raise the vernaculars of the country to a higher level than that which they at present occupy. And when we assert that we *can* raise them to a higher level by the use of the Roman character, we ask them to give us an opportunity of putting our assertions to the test.

In fine, if the publication of a well-selected series of the transliterations and translations should necessitate a readjustment of the educational budget, and a temporary check on the multiplication of schools, we would ask the

members of the educational department and our readers generally to regard such a re-adjustment as one in accord with the true interests of education itself

Editorial Notes.

What has become of the Panjáb Gazetteer? Ten years or more have elapsed since it was first talked about. The Gazetteers of individual districts were circulated three or four years ago, and complete Gazetteers of other Provinces have been published. Why should the Panjáb, which professes to set the rest of India an example in administrative energy, be behindhand in this matter?

The "Persian" is the worst of all the characters in use in India—so far as inherent obstacles to legibility are concerned. But it is more flexible than its Hydra-headed rival Devanágarí, and it has this advantage that the "experts" who decipher it are more numerous and are more generally dispersed through the country than those who stumble through the countless corruptions of Hindí.

The Government of Kashmír is essentially a Hindú Government, but the inconvenience of using any form of the Hindí character is so great that the Persian character (and with it the Persian language) have hitherto been used in the Kashmír Courts. The Mahárája, however, dislikes the Persian character as much as we do, and hopes to substitute for it the "Dogrí" which he considers the true Kashmír alphabet. He has, we understand, published some translations and transliterations in the Dogrí character.

As we have said we sympathise with His Highness in his dislike of Persian. He, in his turn, takes some interest in the movement, which our Society has started. We wish we could say more, and claim him as a supporter of the Roman alphabet. He can scarcely expect any *permanent* results from his encouragement of "Dogrí."

The *Gazette of India* of February, the 15th, publishes lists of the students, who have passed the B. A. and B. L. Examinations of the Calcutta University. We notice with regret that there is not a single Muhammadan name in the long list of B. A's. There are two Musalmáns—only two among the forty-seven students, who have passed the B. L. Examination.

The same Gazette contains a long and important correspondence between the Indian Government and the Secretary of State, regarding the codification of Indian Substantive Law.

The Punjab Administration Report for 1877-78, pages 174, *et seq.* gives some information on literary matters connected with the Province. It enumerates 27 vernacular Newspapers published in British territory, and 3 more published respectively in Kashmír, Patiála and Baháwalpur. The total number of books registered in the Punjab during the year 1877 was 315.* Of these 37 were in English, 594 in Modern

* We fear that these statistics—like those which the late Garcin de Tassy used to publish in his Annual Statement—are calculated to mislead. The great majority of these so-called books are mere pamphlets without any literary value, even from an Oriental point of view.

Vernacular languages, 112 in Oriental classical languages and 72 in more languages than one. 329 were original works, and the remainder translations or republications. Of the works in English 15 were on Law and 1 on Natural Science.

The following Table shows the classification of the vernacular publications according to subject and language :—

SUBJECT.	Urdu.	Hindí.	Punjábí.	Pashtu.	Kashmírí.	Multání.	Sindí.	
Drama ...	7	...	...	...	...	...	...	7
Fiction ...	4	4	...	...	...	...	..	8
History ...	8	...	...	...	...	...	...	8
Language ...	32	12	3	...	...	...	...	47
Law ...	84	...	...	...	...	...	...	84
Medicine ...	22	3	3	...	...	...	...	28
Miscellaneous ...	50	8	4	1	...	...	...	63
Poetry ...	30	50	73	7	1	...	...	161
Religion ...	85	16	31	12	...	1	1	146
Science (Mathematical)	37	4	...	...	...	...	...	41
Science (Natural and others.)	1	...	...	...	...	...	...	1
TOTAL ...	360	97	114	20	1	1	1	594

The Dramatic works are the six editions of a play, named Indar Sabha, noticed in the report for the previous year, and a Dramatic story of the Loves of Laila and Majnun, both acted by Pársi Theatrical Companies. Amongst historical works may be mentioned the "Tárikh i Punjab" (History of the Punjab,) by Rái Kanhaya Lál Bahádur, Executive Engineer Lahore. This is a paraphrase into Urdú prose of the "Zafar Náma i Ranjít Singh," by the same author, published in 1876.

The "Tambid i Tawáríkh i Hind" is a translation of Mr. Lethbridge's "Easy Introduction to the History of India." The "Táríkh i Kaisari" purports to be a history of the Imperial Assemblage held at Delhi on the 1st January 1877. The work has been badly executed, and the author, Mirza Muhammad Akbar Ali Khan, does not possess the knowledge essential for the task he undertook. The "Sanín ul Islám," part 2, by Dr. G. W. Leitner, contains a brief sketch of the history and literature of the Muhammadans in Spain, Egypt, Turkey, Persia and India, with maps and a few illustrations.

Among the republications in history, which are all educational books, may be noticed the second edition of Mr. Lethbridge's large work on the "History of India." The poetical works are numerous, but the following republications need only be mentioned in this place :

An edition of the "Diwán i Abdur Rahmán," or poem of Abdur Rahmán, the national poet of the Afghans, edited by the Rev. T. P. Hughes of Peshawar, and carefully collated with existing manuscripts by Maulví Ahmad of Tangi Hashtnagar.

The "Diwán i Zafar" or poem by *Zafar*, (*nom de plume* of last titular King of Delhi.)

The "Diwán i Názir-poem by Názir, a poet of Agra.

TRANSLITERATION.

We are glad that several Members of the Society have taken part in the discussion as to moot points in transliteration.

We shall offer further suggestions of our own in the next number. Meanwhile, we hope that those who take an interest in the subject will continue the discussion. Doubtless there will be some differences of opinion, but these will be lessened as the subject is considered from every point of view.

We have, on previous occasions, asked our readers to suggest some printers' device to denote that a word is not spelt phonetically. We suggested small capitals. We also pointed out that inverted commas and brackets are frequently used with this object. The matter is one of importance, for if we introduce foreign words into Urdú to any considerable extent and retain their foreign dress—as in many cases we must do—we shall run the risk either of vitiating the pronunciation of the words so used, or of impairing the generally phonetic character of the Oriental languages themselves.

For instance, in the article by Lála Kishen Gopál, which appears in this month's number, the word "pankchúeshan" is of frequent occurrence. If he had spelt the word according to English orthography "punctuation" some distinctive mark would have been necessary to indicate that the word was not spelt phonetically.

We reprint the following Review from the "Civil and Military Gazette."

REVIEW.*

The students of Indian history who have often to confess deep gratitude for very small mercies will recognise in this

* The History of Patiala : by Khalifa Syed Mahommed Hasan Khan Bahadur, Prime Minister of the State.

valuable contribution to the subject, an occasion for great thankfulness. The Vazir of Patiala has added a very important monograph to authentic contemporary history and we purpose in this short notice to introduce our readers to the more important contents of the work before us. The author is content to call his well arranged and carefully digested history a compilation of facts from "authentative works," "the records of the State" and "personal information," but we are not mistaken if we regard the most interesting if not the most important, portion of his work to be made up of such particulars as the author contributes from his own personal knowledge. In a postscript which he has appended to his history, Vazír Mahommed Hasan informs us that he commenced this labor of love in February 1876 and finished it in October 1878.; considering the research which was necessary to put together such a quantity of matter in an intelligible and acceptable form, the undertaking has been completed in a comparatively short time without the sacrifice of matter to dispatch. Vazír Mahommed Hasan expresses his obligation to Mr. Lepel Griffin's two works on the ruling families of the Punjab and to other authorities whose names he does not mention, but we believe for the period treated in the *History of Patiala* the author might have confined himself to Mr. Griffin alone. It is a pity that Mr. Griffin's works are not so generally known as they deserve to be, and we are almost inclined to believe that their names are terrible enough to deter students in search of *primers*, from being launched into a sea of petty intrigues for which we may back the Punjab against the world. Under some such impression others besides the casual readers of history have suffered, but an

acquaintance with Mr. Griffin's two books, especially with his history of the Punjab Rajás, will serve to elucidate some of the most important incidents of the closing history of the Moghal Empire. There is much in the history of the Patiala, Jhínd and the Nabha families which will furnish explanation of the manner in which almost imperceptibly the successes of Mahommedan arms in the Punjab dwindled and perished, and how after the last invasion of the Abdali, between the crumbling Delhi Empire and the distracted kingdom of Kabul, a new power came into existence which held the ancient and historical land of the Punjab. We are interested in the victory of the reign of the second Shah Alam and in this dark and sad epoch of Mahommedan rule in India we owe much light to Mr. Griffin, to the contributions of Mr. G. C. R. Williams in the *Calcutta Review*, and lastly to Vazír Mahommed Hasan for his *History of Patiala*.

Our author begins from the advent of Ráshúnhíl in eastern Punjab from the troubled country of Josalins and his conquest of the fort of Bhatinda ; from the Rao was descended the Sirdar Phul who gave his name to the present ruling family of Patiala. Sirdar Phul was succeeded by Sirdar Ram Chand, whose son Ala Singh first assumed the title and rank of Raja, and the seventh from Ala Singh is the present infant Raja Rajindra Singh who was born in May 1872.

Of the two Sirdars and seven Rajas whose history is given in these pages, the reigns of Ala Singh, Karum Singh and Amar Singh are comparatively meagre of events, but of the period in which we are at present most interested (*i. e.*, from the year 1772 to the conquest of Delhi by Lord Lake in 1803) the account given by our author is not over-

burdened with unimportant personal facts, but at the same time it is exhaustive enough for our purpose and apparently as authentic as the most exacting student of history would desire.

In some of the foot notes we find matters of such general historical interest that we wonder why, with a little artistic treatment they were not raised to the dignity of the text? Among the chiefs, princes and principalities which the author has been compelled to notice for the fulness of his work, we remark the Bhadour family, the Mohommedan chiefs of Maler Kotla, Bahawalpur, Raikot, the Sirdars Rampur, Ladwa and Mamdot, the Bhai of Kenthal and the deposed family of Jhajjur. A very interesting account is given of the Kuka *émeute* of '71, and the narrative of the Patiala contingent of 1857 will be read by most of us as things not generally known. Nana Rao has also the place of a casual in the *History of Patiala* and so is an account given of Bhopal which is due to the author's visit to that place.

The get-up of the book is creditable to the Revd. Rajab Ali of the "Safir-i-Hind Press," who has put together the divisions, and subdivisions, of the subjects in such distinguishable type-forms, if we are permitted to use the phrase in connexion with lithography, as to render references easy. The book is illustrated with maps and photographs. Among the portraits we notice as the most successful that of the author himself.

GUL-KODA I RIYÁZ.

Khair Abád i Awadh men Munshí Riyáz Ahmad, Riyáz takhallus, málik i Riyáz-ul-akhbár ne yih risála, isí máh i Farwarí men járí kíyá hai. Agarchi is pahle nambar ke muláhiza se, yih ma'lúm nahin ho-saktá, ki yih risála 15 roza hai, yá máhwárí ; magar qayásan ma'lum hotá hai, ki máhwárí hí hogá.

Is men zamána i hál ke názuk-khayál sha'iron ke kalám ká intikháb, aur níz tarh par ke ash'ár jo sha'irán i Hind kah-kar bhejá karenge, darj húá karenge.

Pahle nambar se agarchi áyanda hálat ká púrá púrá andáza nahín ho-saktá, lekin phir bhí bahut 'umda parcha ma'lúm hotá hai.

Eshiyáí khayálát kí sha'irí ko, yaqín hai, ki yih risála achchhá farogh degá ; aur názírín i ma'ní-pasand ke dilon ko lubháne men, koí daqíqa báqí na chhoregá.

Qímat bhí arzán, ya'ní tin rupaya sálána hai.

MAZMÚN I ROMAN.

By Lala Kishan Gopal.

(Reply to an article which appeared in the "Panjábí" Newspaper in November last.)

Continued from the January number of our Journal.

Ab tísrá i'tiráz yih hai, "ki agar Fársí hurúf ná-kámil hain, to hurúf i Roman ba bá'is i takháluf i makhrij ziyádatar qabíh ma'lúm honge."

Hamárí ráí men yih i'tiráz bhí ek wahmí dalíl hai, wa bas.

Mirzá Sáhib, yaqínan yih jánte honge, ki har rasm-ul-khatt, ham logon hí kí ijád-karda hai ; ham ne "Alif" (ا) ko 'amúdí banáyá, to "Bá" (ب) ko ek khatt i túlání khench-kar, níche ek nuqta de-diyá. Warna Khudá ne, jab hamen paidá kiyá, to koí "alphabet" yá kisí rasm-ul-khatt ká qá'ida hamárí jeb men nahín rakh-diyá thá, ki ham usí ko mustanad samjhen.

Pas, jab mukhtarí, hamín ham hain, to har bátmen ek qá'ida mujawwaz aur ráyaj kar sakte hain ; aur dúsrá matrúk wa ná-jáiz.

Agar yih amr taslím húá, to main kahtá hún, ki mu'tarizin ká i'tiráz nisbat tabáun makhrij ke uth gayá.

Meerá yih mukhtasar, yá yon kaho, ki muhmal jawáb, sháyad achhchhí tarh kisí kí samajh men na á-sake ; lihazá, tafsíl o tashríh bhí kiye detá hún. Makhrij ká tabáyun ya ikhtiláf Fársí aur Angrezí hurúf men sirf yih hai, ki Fársí men, tái fauqání bolí játí hai, Angrezí zabán men, us ko mutarádaf harf ko (Tí) 'T' kahte hain ; aisá hí "dál" ko (Dí) D. Khe (خ) aur ghain (غ) ke wáste koí ek harf ijád nahín húá. K,h, aur g,h, do harfon ke miláne se ma'mulí taur par kh aur gh ya'ní ک ا کí áwáz nikaltí hai ; jaisá ki 'bh' 'ph' 'th' 'th' 'jh' 'chh' 'dh' 'dh' 'kh' 'gh' kí jagah Fársí men tarkíban do harfon ko báham milá-kar, un se púrá púrá kám liyá gayá. Dál, 'Te' 're' (Hindí) ke wáste harf i 'tá' ط aslí harf ya'ni 'dál' 're' aur 'te' par dálá gayá.

War-na Sanskrit men in jumla hurúf i maz-kúr-us-sadr ke wáste ek ek khás shakl muqarrar hai.

Aisá hí un hurúf i Angrezí ko, jin par makhrij ká ilzám lagtá hai, Roman-Urdú men ham dúsrá nam dene ke majáz hain ; jaisá ki Roman-navíson ne jáiz kiyá. T, ko tí, aur D ko dí hí kahná, sirf Angrezí zabán ke wáste makhsús hai ; Roman men ham us ko tí aur dí yá te aur dál parhenge. Agar te wa dál i Hindí ya'ní ت د ká mauqa' hai, to jaisá ki Fársí men, in hurúf ke úpar, ek chhotí sí to'e (ط) likhí játi hai, Roman men un ke niche ek nuqta de dete hain, aur 'alá-ház-al-qayás 'k,h' ko 'khe' (خ) aur 'g,h' ko 'ghain' (غ) parhne kí khátir, ek khat niche diyá jáwegá. Aur 'sín' (س) ko 'sád' (ص) aur 'se, ث se ; 'tá' yá toe (ط) ko 'te' ث se ; 'zád' (ض) ko 'zál' (ذ) aur 'zoe' (ظ) aur 'że' (ز) se, alag parhne aur samajhne ke wáste aur 'alámát muqarrar kiye gae hain ; jis se koí i'tiráz 'áid nahin ho saktá : magar yih ki "agar koí 'alámat sahwan na dí jáe, to phir kyá súrat ho ?"

So yih i'tiráz Fársí rasm-ul-khatt men is se barh-kar páyá jáwegá. Roman men to 'alámat i muqarrara ke na hona se, toe (ط) ko te ت khayál kiyá jáwegá : illá Fársí men agar nuqta wa 'alámat i mauzú'a na ho, to jím (ج) ko kabhí che چ, aur kabhí he (ح) kabhí khe (خ) parhenge.

Rahá yih, "ki zí-'ilm 'adamí aisí ghalatí na karega ;" to yihí jawáb Roman ke wáste ziyáda-tar mufíd aur káfí hai.

Lijiye ! tamhíd ka jawáb to khatm húá. Ab Roman ke qubúhát Mírzá Sáhib ne pánch tahrír farmáe hain ; aur main musta idd wa ámáda hún, ki har ek ká jawáb 'arz karún.

Awwal yih, "ki tahrír men waqt to bahut sarf hogá, aur koí mu'tad-bihi fáida na niklegá."

Sáhibo! yeh i'tiraz jab hí tak hai, ki ham aur áp is khatt se áshná nahín húe, aur Roman likhne parhne ká malaka paidá nahin kiyá; magar jab ham usí qadr isti'dád is ke likhe parhne men paidá kar lenge, jis qadr ki Fársí, Urdú men hai: to yih i'tiráz kullan rafa' ho jáwegá. Jaisa ki zamána i guzashta ke munshíon ko, jab pahle pahl Urdú ká riwáj húá, to sakht diqqat dar-pesh áí; magar ab unhín logon se, jo Urdú likhná parhná sikh-gae hain, púchhiye! ki wuh diqqat kyá húí? Gháliban, har ek nahín to aksar yihí jawáb denge, ki "Bhaí! Inshá i Mádho Rám aur Khádimí, wa Khálífa ke nok-zaban yád karne se chhute; ab jo matlab hotá hai, be tahásha sídhí sádhí bolí men likh-parh lete hain.

Aur lau-farazná yih bát na bhí ho, to yih kaun kahta hai? ki Fársí khatt o kitábat tark karo, aur Fársí likhna parhná qat'an chhor-do. Kyon-ki jab tak Fársí men liyaqat i mu'tad-bihi na hogí, Roman se kyá hâsil hogá? Roman to Fársí, Urdú ke wáste, ek dúsrí rasm-ul-khatt hai, na yih, ki Fársí o Urdú to síkho nahín, aur Roman ílhám o wahí ke zarí'a se síkh jáo.!

Rahá dúsrá shaqq, 'koí mu'tad-bihi fáida nazar nahín átá; so banda kisí qadr 'arz kiye detá hai.

Ap ne suná, ki Fársí kí 'âm tahrír par is Susáití, aur dígar zawi-l-'uqúl ká kyá i'tiráz hai?

Na suná ho, to mujh se sun líjiye!

Urdú, Fársí kí 'ám tahrír ko, koí kah saktá hai, ki likhe ko parhtá hai ? Nahín, muháwira wa rabt i 'ibárat par likhe húe se ziyáda khayál rahegá. Main "hain" aur "nahín" ko ek hí tarh par likhtá hún ; ab parhne-wála mauqa, dhúndtá phiregá, ki nafí ká hai, yá isbát ká ; phir jaisá us kí samajh men áyá, parh diyá. Aise parhne ko ham agar zará sá mubáligha karen, to ghaib-dání kah-denâ barí bát na hogá. Roman men, agar ráij ho-jawe, to yih diqqat qat'an na hogî ; jo likhoge, be-tahásha parhá ja'egá.

Hamárá yih i'tiráz to roz-marra kí 'ám aur shikasta tahrír ke liye makhsus hai ; Nast'aliq aur khush-khatt men pankchúeshan ya'ní 'alámát ká na honá ek sakht 'aib hai ; jab tak 'isti'dád i 'ilmí púrí púrí na ho, waqf o sakún kí imtiyáz, ná-mumkin ; kam-'ilm ne kuchh parhá bhí, to út-patáng aur ol-jalol.

Har ek ádamí 'âlim nahín hotá ; jab 'álim nahín, to hargiz wuh Fársí tahrír ko sahíh nahín parh sakegá ; go alfáz múnh se nikál hí legá : magar, na to sámi hí ko kuchh samajh paregí, na qárí hí samjhegá, ki kyá parh rahá hai Maslan, 'ám Kachahríon ke munshíon ko dekhiye ! bahut hî kam bà-'ilm hote hain ; har ek zila' bhar men sháyad do chár ádamí aise niklen, jo 'ilmiyyat rakhte hon ; war-na báqí mahz harf-shanâs hote hain ; rabt se likh parh liyá. Yih koí nahín jántá, ki fiqra kahán khatm húá, 'ibárat kahán se shurú' húí.

Agar pankchúeshan Fársí men bhí hotá, to khwáh makhwáh waqf o sakún ká isti'mál kiyá játá ; aur kam-'ilm adamí bhí má-kutaba-fihi samajh letá.

Roman men pankchúeshan ká isti'mál barábar hotá hai aur parhne-wále ko lábudan khatm wa shurú i 'ibárat par, 'alámát kí ta'míl karní paregí ; aur sámi, matlab ko pá jáegá.

Agar yih kahá jáwe, ki "Fársí men nasta'líq khatt bhí járí kiyá jáwe, shikasta tahrír bhí mauqúf ho, aur jaisá ki Saiyad Ahmad Khán Sáhib ne járí kiyá, aur ba'z Urdú akhbárát men musta'mal hai, Pankchúeshan ká bhí riváj ho : to sab i'tirázát jo Fársí khatt par 'áid kiye játe hain, uth jawenge"—to máná, ki bahut sahúlat parhne men ho-jawegi. Lekin is súrat men phir bhí Roman se ek, balki do, mártaba bá'is i taklíf hogá ; aur Roman men do fáide is se ziyáda samjhe jáen-ge, ya,ní awwál to yih, ki 'ám nawísinde nasta'líq nahín likh sakte ; Kachahrion ke munshí yá aur log agar nasta'líq khush-khatt likhná síkhen, to farmáiye ! kaisí diqqat hogí, aur kyá wuh sikh saken-ge ? Nahin ! hargiz nahín ! Bil-farz, mar-pit kar koí síkhe bhí, to itne 'arsa men ki jis se kam 'arsa men Roman síkhá já saktá hai. Lau-farazná, síkhá bhí gayá, aur yih khayál kiyá gayá, ki Fársí nasta'líq men, go diqqat aur mihnat ziyáda matlúb ho, to ho : magar us kí aslí hai'at i hurúf men to farq na áwegá.

Máná, ki yih khayál kisí qadr durust ho, magar is kà kyá jawáb hai ?—ki Roman kí sí sáf parhái ká kyon-kar malaka paidá hogá, jab tak ki púrí púrí fazílat hásil na ho ? Fársí men ham chand satren likhte hain, aur ek ma'múlì kam 'ilm munshí ke sámne rakh dete hain ; dekhen to, kyon-kar wuh sàf aur durust parh legá ; majhúl ko ma'rúf, aur ma'ruf ko majhúl, maftúh ko mazmúm, aur mazmúm ko maksúr zarúr parheg ; aur kabhí talaffuz durust na hogá.

Roman men yih nuqs hargiz nahín, ma'-al-'iráb durust parhá játá hai.

Is par agar mu'tariz sáhib yih kah-den, ki Fársí men i'ráb ko bhí riváj diyá jáwe ; to ham yih kah sakte hain,— ki khush-khatt, nasta'líq, pankchúeshan, i'ráb, in chár baton kà liház rakhná, ek aisá mushkil amr hai, jis ko hat-dharam ádamí ke siwá koí pasand nahín kar saktá, aur in jumla madáraj ká pás rakh-kar likhná har ek se mumkin hí nahìn.

Bil-farz is ko bhí máná jáe, ki mumkin ho saktá hai ; to Fársí hurúf par i'ráb dená phir bhí kuchh aisá bahut fáida nahín de saktá ; is ke mile húe hurúf par i'ráb dená, ek aisá gorakh-dhandá dálná hai, jis se kuchh samajh hí na áwe, ki fatha kis harf par hai, aur zamm kis par.

Roman men yih bát hargiz nahín ; us ke i'ráb hurúf men adá kiye játe hain, aur kuchh khalt-malt nahín hone pátá.

'Aláwa in sab báton ke, Fársí hurúf men yih bhárí nuqs hai, ki in men Fársí zabán ke siwà aur koí zabán thík nahín likhí játí. Hindústán men Urdú bhi likhte hain, magar us ko wuhí log thík parh sakte hain, jinhen rabt aur muháwira ho : hálán ki hurúf aise hone cháhiye, jin ko dekh-kar, likhá húá fauran parhá jawe. Urdú zabán agar Fársí hurúf men likh-kar kisi ghair mulk ádamí (maslan Iránî) ke sámne rakhí jáwe, to wuh kabhí us ko na parh sakegá. Agar yih hurúf kámil hote, to 'Iráni, jo un hurúf se wáqif hai, kabhí Urdú ke parhne se qásir na hotá. Roman ke hurúf aise hain, ki jo ádamí un ko jántá hogá, wuh jo kuchh ki un hurúf men likhá húá hogá, fauran thík thík parh legá : khwáh matlab aur zabán samajh sake, yá na.

Qata'-nazar in sab diqqaton ke, yih nuqs kitná bará hai, ki hamárí fátih aur hukm-rán qaum, Yúrapín, ko Fársi se phir wuhí be-unsí rahegí, jo yaqínan Fársí kí kam-qadri aur kam ishi'at pane ká musallam-us-sabút zarí'a haí. Aur hamáre khayálát hamárá hukm-rán qaum par púre púre záhir na ho sakenge ; aur ghálibaa hamáre, un ke irtibát men bahut nuqsán hogá.

(Bàqí phir)

K. G.

Correspondence.

LETTER FROM MR. FREDERIC DREW.

ETON COLLEGE,
WINDSOR,
31*st January* 1879.

DEAR SIRS,

I am in receipt of your favour of 22nd ultimo, and in reply, beg to say that I shall be happy to act as English Secretary of the Roman Urdú Society. I will, at once, take some action in the directions you suggest, and in others that may appear promising, towards making the Society and its objects known here to those at all likely to pay attention to the subject. From time to time I will acquaint you with what I have done, and shall hope to receive instructions from you as to anything that may be effected for our objects in England.

I will, as you say, endeavour to get members and subscriptions and will remit sums that may come to hand. I

think that those English members, whom I may recruit, had better receive the Society's Journal through me ; if therefore you would send some copies—30 would doubtless be enough at present—each month, I would distribute them. With regard to those few who have till now received their copies direct from you, you will arrange in whichever way you think best ; if I am to supply them you will furnish me with the list of their addresses. I shall communicate at once with Sir C. Trevelyan and Professor Monier Williams on the general subject.

It seems to me very important that the men studying, at Cooper's Hill and at the Universities, for the Civil Service should have their attention drawn to our scheme ; I will find out what method may be best for reaching them ; our Journal should be useful in giving them specimens of Hindustani to practise on.

The transliteration of Books is a most important branch of the Society's work ; we must see if we cannot enlist the aid of some men towards that end who can spare us more than the small subscription.

The other matters mentioned in your letter shall have my attention. At present I beg you to believe me to be

Your's Sincerely,

FREDERIC DREW.

To the Secretaries,
Roman-Urdú Society of Lahore.

P. S.—If the carriage be not too expensive, the early numbers from the beginning might be sent—to be supplied to new members who would pay for them.

In accordance with the above, Mr. Drew has written to the "Times" to bring the work of our Society before the English public. We reprint his letter to that Journal.

TRANSLITERATION OF INDIAN LANGUAGES.

TO THE EDITOR OF THE "TIMES."

Sir,—May I ask your aid in making known the fact that another campaign has begun in the East?—this time in the land of the Five Rivers. Though its object is nothing less than to do away with a state of confusion which exists in that country—and, indeed, more or less throughout India—its course will, I am glad to say, be a bloodless one. The leaders are some of the community of Lahore, both European and native, who have formed a society for promoting the adoption of the Roman character for Oriental languages.

Of late years a deep sense of the necessity of some change, in order to avoid the confusion and intellectual darkness caused by the use of various alphabets, has been coming over the minds of many of those whose attention has been directed to the internal state of India, including some now sharing in the task of its government. The Roman-Urdú Society of Lahore are addressing themselves to the work (which, indeed, was commenced in Calcutta as long ago as Lord William Bentinck's time)—first, by transliterating various Hindustáni and Persian books; secondly, by drawing attention to and diffusing a knowledge of the subject, with the intention of, in time, urging the Government of India to put the Roman-Urdú alphabet in an equal position

with those alphabets the use of which it encourages in schools, and with the hope that ultimately the Roman alphabet will come into general use for the languages of India.

It would take too much of your space to give even a *résumé* of the advantages claimed by us who favor the adoption of Roman-Urdú ; I will only say that these would be shared with the natives of India by every European who goes there, who would, through its means, have such facilities for learning the language most generally used as would render its acquisition three or four times as easy as at present.

I have been nominated honorary secretary in England to the society, and beg, by means of your columns, to inform all interested in the movement that I shall be happy to acquaint them with its progress and to learn the names of any who may wish to help it on.

I am, Sir, your obedient servant,

Eton, Feb. 10. FREDERIC DREW.

NOTICE TO CORRESPONDENTS.

A MISSIONARY.—Your interesting letter cannot, we regret, be inserted in this issue, as the press has not yet got the dotted type required. It has been indented for, but we cannot say when it may be available. Before next issue we shall try to get some makeshift. Your valuable suggestions, however, will be laid before the next meeting.

Ed. R. U. Journal.

NOTICE TO MEMBERS.

The next meeting of the Society will take place on Tuesday next, the 1st of April, in the Mathematical Room of the Lahore College, at 5-30 p. m., when it is hoped all who can, will try to be present. It will be impossible to hold regular monthly meetings throughout the hot season, and the Secretaries trust that at the forthcoming meeting some arrangement may be come to which will suit the convenience of the members generally.

P. SCOTT,
Offg. Secretary R. U. Society.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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1879.

ROMAN-URDÚ JOURNAL.

No. 11 *April* *1879.*

PROCEEDINGS OF THE ROMAN-URDU SOCIETY, 1st APRIL 1879.

(1.) Several letters were laid before the meeting, including one from Sir Chas. Trevelyan, in which that gentleman presents the Society with a donation of £100.

(2.) A paper on the use of the Roman alphabet was read in Persian by Haji Mirza Husain, a native of Teheran.

(3.) Under the Society's rules, as drawn up in June last, members paid their subscriptions to the end of March 1879, and the annual meeting of the Society was announced for the last Saturday in that month. It appears, however, to be the wish of members that the Society's year should agree with the Calendar year, and as this arrangement is more convenient for the journal, it will be adopted.

Members who paid their subscriptions before the 1st of January 1879, and who received the journal for 1878, are at liberty to deduct a fourth from their annual subscription of Rs. 5 for 1879. At the same time, the subscription being so small, it is hoped that members, will not avail themselves of their right in this respect, but will send the subscription of Rs. 5 in full to the end of 1879.

The accounts of the Society were audited up to the end of March. They show a balance of Rs. 138-6-0 to the Society's credit, besides out-standing subscriptions for the past year aggregating Rs. 140. Printing bills for February and March not yet received,—about Rs. 100.

It is hoped that members will send in their subscriptions and donations for 1879, without delay.

(4.) Major Holroyd was elected President, and Mr Tolbort, Mr. Scott, and Lala Sri Ram, were elected Secretaries of the Society for the year 1879.

(5) The Society agreed to pay the Editor of the Punjabi Rs. 300 for 100 copies of the Punjabi Extras, weekly, to the end of December 1879, on condition of the Editor agreeing to circulate other copies of the Extras with his vernacular paper, as he has done hitherto. The copies taken by the Society will be circulated to members, but, it is hoped that they will also encourage the Editor by subscribing to his paper on their own account.

(6.) It is understood that transliterations of the "Arabian Nights" and the "Rusum-i-Hind" are in course of publication in England, but the Society believes that its funds will enable it to provide for the publication of a third work of moderate length in India. Suggestions are invited as to the most suitable book. At the meeting, the "Ikhwan-us-safa" and the "Mirat-ul-urus" were proposed as works likely to find acceptance with readers of every class. A Romanised hand-book on Pashtu is also a great desideratum.

(7.) There will be no meeting of the Society at the end of April. The next meeting will be held on the last Saturday in May.

We reprint in this number of our Journal Section 4 of the Preface to Monier Williams' Sanskrit Dictionary. We would invite our readers' attention to the Dictionary itself as a work which bears signal and indisputable testimony to the value of the Roman alphabet for the purposes of Oriental scholarship.

In our early student-days we were driven from the study of Sanskrit by two difficulties, which obstructed and thwarted us at every step. The first of these was the absence of a dictionary, at once comprehensive and accessible. The second was the practice of joining words together in groups instead of printing them separately. Professor Monier Williams has done his best to remove both these obstacles to Sanskrit scholarship. A glance at his dictionary will be sufficient to convince any impartial reader that the economy of time, space and expense, to say nothing of the greater distinctness and facility of reference, which result from the use of the Roman alphabet are beyond all calculation.

The late Dr. Goldstücker was a Sanskrit scholar of the very first reputation, but he wasted his great ability on an impracticable work. In Monier Williams' dictionary, on the other hand, we have evidence that the highest Oriental scholarship is consistent with a due appreciation of the value of time, and with a thoughtful consideration of the practical requirements of the age.

SECTION 4.

Alphabet and system of Transliteration employed.

I fear the great Indian Pandits, if they deem this dictionary worthy of their notice, will be somewhat surprised that a work intended as an aid to the study of their literature should exhibit their venerable Sanskrit clothed in a modern European dress. Let me then crave leave to remind them that the Romanized character employed in these pages will be found, if its history be investigated, to be neither modern nor European, and may possibly turn out to be even more ancient than their sacred Nágarí, and even more suited to the expression of their sacred Sanskrit.

After all, we English are not only eastern in our origin, but in many of our most important surroundings. First, we have received our religion and our Bible through an eastern people; next, our language is certainly Asiatic in its affinities; thirdly, we are known to have derived our invaluable decimal notation, commonly called the ten Arabic numerals, from India through the Arabs; lastly, the written symbols which I am now employing, and by means of which this useful vernacular of ours is, as it were, materialized and sent to the ends of the earth, are certainly Asiatic too.

The East is, we must candidly own, the first source of all our light. We cannot, indeed, localize in Asia the precise spot whence issued the springs of that grand flow of speech which spread in successive waves, commencing with the Keltic, over the whole area of Europe; but the local source of the first alphabet, without which each of these waves of speech must have been in the end swallowed up and lost in its successor, is well known to have been Phœnicia. The great centre of the commerce of antiquity naturally gave birth to what was felt to be indispensable to the intercommunion of national as well as individual life. By the very necessities of trade Phœnicia invented the first, so to speak, locomotive power which enabled language, embodied in a kind of material form, to be in a manner exported to distant countries and bartered, like any other commodity, for language imported in return.

Probably the first Phœnician graphic signs were, like the Chinese, of an ideographic character, but of this there is said to be no certain evidence. However that may be, it is tolerably clear that the first Phœnician graphic system, about which we know anything, had not advanced beyond the second stage of alphabetic progress.

It was, in fact, essentially syllabic, and even to this day, the Semitic alphabets coming immediately from it,—

namely, the Hebrew, Syriac, and Arabic—are very little better than syllabic systems: Such an alphabet then, though well suited to Eastern caligraphic tastes, was manifestly imperfect. It provided chiefly for consonants, as if they were the lords of sound, instead of its dependents, and often its impediments. The real want for civilized nations, eager for intercommunication, was a phonetic alphabet, by which neither ideas nor consonants but rather *sounds* should be symbolized. As therefore vowels are the only real representatives of sound, and indeed the very life of the word which without them would be a mere hard and helpless skeleton, it was essential to an effective phonetic system of graphic symbols that vowels should have at least as prominent a position in a written word as their attendant consonants. This was very soon felt by the Greeks, who no sooner received a consonantal alphabet from Phœnicia than they began to remedy its defects, and forthwith invented a system by which the vowel sounds were properly symbolized and distributed side by side with their consonantal fellows, not as mere appendages, but as close companions. The Greek expansion of the Phœnician alphabet was still further developed by the more practical Romans, and by them spread everywhere about Europe.

Now, although the Semitic origin of Indian alphabets has not yet been satisfactorily proved, it is still probable that the eastern branch of the Aryan stock which settled down in India, derived their first idea of symbolizing language by written marks indirectly from Phœnicia through some neighbouring country whose system was borrowed from Semitic models. They appear also, like the Greeks, to have felt the defects of a syllabic or merely consonantal method, and just as they worked out for themselves their own theory of grammar, so they elaborated for themselves their own vowelized system of writing.

Note, however, how the subtle-minded Hindús, working out their own ideas in their own philosophical way, have produced an alphabet, not only free from the defects of the Semitic, but so overdone in its abundance of vowel symbols and its theory of the mutual relationship of vowels and consonants, that this very elaboration becomes practically a serious hindrance.

Let me for the benefit of those who may use this dictionary for philological purposes, without having acquired a complete familiarity with the Nágarí letters, briefly point out the most conspicuous merits and demerits of the European and Indian systems.

From what I have before advanced, it will, I think, be clear that it ought to be a fixed rule in all good alphabets :—

Firstly.—That every vowel, short and long, should be properly symbolized and admitted to close companionship with its consonant, no vowel symbol being ever allowed to stand for any other vowel sound but its own. For example, the "a" sound of "ka" should be properly symbolized; it should not be supposed to inhere in "k"; nor should it be represented by a mere dot or stroke, above or below the "k"; as if it were a simple appendage to the consonant, as in Semitic alphabets. Nor should the symbol "a" be allowed to stand for different vowel sounds short and long as in "tape," "tap," "tall," "tar," "mortar," in every one of which the vowel ought to be variously symbolized.

Secondly.—That every single consonant should have one single fixed symbol, and only one and never more than one. For example, the symbol "k," should not be interchangeable with "c," to express the same consonantal power as in "cap," and in "keep."

Thirdly.—That modifications of any particular simple vowel or consonantal power should not be represented by two

letters, but by some modification of a single symbol. For example, the long form of the vowels *a*, *i*, *u*, should not be denoted by two letters as in our word "hoop," but by some mark or stroke placed over these vowels (so that "hoop" should be written "húp,"). Similarly the aspiration of *k*, *t*, *p*, ought not to be represented by two letters as in *kh*, *ph*, *th*, but by some mark attached to *k*, *t*, *p*, thus such a word as *phala* should be written *p'ala*, and *dhana*, *d'ana*; or perhaps according to the Anglo-Saxon method with a horizontal stroke above, as in *đ*, for the *dh* sound of *the*.

Tried by these rules, the Nágarí alphabet shows itself in many ways superior to the old Roman alphabet, and certainly to our use or *abuse* of the Roman symbols commonly called the English alphabet. But tried by the same rules, it will be found, I believe, inferior to the Indo-Romanic system. By which name I call the modification of Sir William Jones' method of applying the Roman alphabet to the languages of India, adopted in the present dictionary.

The fact of the matter is, that Hindú grammarians have so over-done the true theory of the necessary vocalization of consonants that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark I called a viráma or stop, must be employed.

Moreover the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel "a," must always be pronounced after it. Hence, such a word as "bind" would have to be pronounced "binada," unless a conjunct symbol be employed, compounding *n* and *d* into one letter, the use of the viráma or stop, except at the end of a sentence, being an infraction of

orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed, more than this, the excessive elaboration of their vowel-system by the Hindús necessitates the introduction of two new vowels, *ri*, and *lri*. Again, each of the (14) fourteen vowels (except *a*) has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture, and increasing the general complication. So that with unusually numerous vowel-symbols, with 35 consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskrit fount amounts to about 500.

Now will any one maintain, that in these days of railroads, electric-telegraphs, cheap printing, and the Suez Canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed, Sanskrit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow subjects, but on this very account it requires every facility to be conceded to its acquisition and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindús will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same

speech stem. But because we cannot change the organs of speech, or fuse the 22 languages of India into one common tongue, are we therefore not to do what we really can to promote intercourse and communion between races united under one Government and descended from the same ancestors? If our great Indian Pandits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labor, and money? In short is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages?—A system be it thoroughly understood not to be confounded with our English "free and easy" abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Aryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nâgarî than that Nâgarí is from the characters prevalent in India when Sanskrit was first committed to writing. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nâgarí.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical fact is against them. Is any nation more tenacious of everything national than the Jews? And yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races done the same? Have not the Hindus themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces? Even in the very matter of alphabets the facts of their own history are also against them,

for if they deny the foreign origin of their venerated Nágarí, they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindústání; now, Hindústání, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindí—the language of "Pakka" Hindústán—as English with its flood of Norman-French is of Anglo-Saxon. Surely then all must admit that Hindústání, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers, than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system be it noted is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Aryan structure of a Persianized Aryan dialect.

If after what I have thus advanced, our great Indian Pandits remain, as I am afraid some of them will, unconvinced, let any ordinary scholar who consults the pages of this work say whether they do not derive much of their typographical clearness from certain apparently trifling, but really important contrivances, possible in our Indo-Romanic, impossible in the usual Nágarí type? One of these, is, of course the power of leaving spaces between the words of the Sanskrit examples given. Will any student say that such an example as *Sádhu-Mitrány Akúsaláď Vára Yanti* does not gain in clearness by being properly spaced?

Again, the power of using capitals and what are called italics (to say nothing of "Egyptian" and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith-brown and Brown-bath and Bath? And will any one examine the pages of this dictionary, and then compare those of the Sabda-Kalpa-Druma, without ad-

mitting the advantage gained in the power of employing italic type? Lastly, the power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *Su-tapa* and *Suta-pa*, which could not be done in Nágarí type, it is manifest that even the simplest compounds, like *Sad-Asad-Viveka*, *Sv-Alpa-Kesin*, would have required without its use an extra line to explain their analysis.

Notwithstanding all my advocacy of the Indo-Romanic graphic system, it is still my duty to point out that so long as the natives of India continue to use their own alphabets, so long is it incumbent upon us Englishmen who study Sanskrit in its bearing upon the Indian vernaculars, to master the Nágarí character. Under any circumstances, there must be a long transition period, during which the Indian and Romanic systems will co-exist, and however the struggle between them may terminate, the end is not likely to be witnessed by the present generation. For this reason the Nágarí alphabet is by no means ignored in these pages. On the contrary, it is pressed into the service of the Romanic, and made to minister to a most useful purpose, being employed to distinguish the leading word of a group in a manner best calculated to strike the eye and arrest the attention.

Fairness, moreover demands that a few of the obvious defects of the system of transliteration adopted in this volume should be specified. In certain cases it confessedly offends against philosophical exactness; nor does it always consistently observe the rules stated in a preceding paragraph. The vowels *ri* and *rí* ought to be represented by some one symbol—such as that used by many German

scholars—though *r*, *r'*, seem to me somewhat unsuitable for vowel sounds. So again the aspirated consonants ought not to be represented by a second letter attached to them. In the case of *ch* employed by Sir W. Jones for च and *chh* for छ the inconvenience appeared to me so great that in the third edition of my Sanskrit grammar, I ventured to adopt *c* for च, the pronunciation, however, being the same as *ch* in "*Church*," which might therefore be written "*curc*." Had I dared to innovate further, I should have written *k*, for *kh*, *t* for *th*, *p* for *ph*; and so with the other aspirated consonants, *c* being employed for च. The fact of course, is that an aspirated consonant is merely a consonant pronounced with an emphatic emission of the breath, much as an Irishman would pronounce *p* in *penny*, and to indicate this, a stroke placed on one side, or over the letter seems more appropriate than the mark of the Greek hard breathing adopted by Bopp, which may well be used alone to utter a vowel, but is scarcely suitable to emphasize a consonant ; I also prefer the symbol *s* for the cerebral sibilant. Should a second edition of this dictionary be ever called for, some of these improvements may possibly be adopted. With regard to the letter *w*, I have discarded it, and retained only *v* because the Nágarí only possesses one character for the labial semi-vowel, *viz.*, व and to transliterate this or any other single Oriental character by two Roman representatives must certainly lead to confusion. As to the German method of using k', k'h, for c', c'h, and g', g'h, for j, jh, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs

now generally agreed upon and still further to be improved hereafter, may be adapted to the Aryan languages of India quite as completely and appropriately as to the Aryan languages of Europe.

Having felt obliged by the form in which this dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskrit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian Officer of eminence who appreciated the real bearing of this matter upon Native Education, and the first writer who in his able minute, dated Calcutta, January 1834, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of the *Times* newspaper. To him, and to the *Times* I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by Missionaries in India, and the form in which the present Sanskrit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

NOTE.—In our next number we hope to publish further extracts from Monier Williams' Preface.

Editors R. U. Journal.

TRANSLITERATION.

In accordance with the intimation given in our last number, we return to the discussion regarding certain disputed points in transliteration.

We would first invite the attention of our readers to the system of transliteration advocated by Professor Monier Williams.

It will be seen that he suggests (though he has not ventured to act on the suggestion) the use of an accent in lieu of the letter "h" to express the aspirated consonants of the Sanskrit alphabet. He writes "Had I dared to innovate further, I should have wriiten k' for kh, t' for th, p' for ph, and so with the other aspirated consonants." The suggestion deserves to be considered, but we are of opinion that the balance of advantages is decidedly on the side of the "h." Having one sign to denote aspiration, why should we go out of our way to invent another? In English, it is true, the letter "h" generally indicates the aspiration of a vowel, but in words like "when" "what" and "why" its use is not unlike that of the "h" in the Sanskrit aspirates. The use of accented consonants would necessitate further additions to our transliterating type with the liability to break or be misplaced which attaches to accents generally.

Besides, we must bear in mind the practice of Persian writers, who have always used the Persian "h" to form the aspirated consonants of Sanskrit and Hindi words. The Roman has a great advantage over the Persian in respect to these letters, inasmuch as the Roman "h" is a very distinct letter even in manuscripts, while the medial "h" of the shikasta is often imperceptible.

We referred in our January number to the practice of the Bengal Asiatic Society in separating the "h" from

the consonant to which it belongs by a dash or comma. Major Holroyd disapproves of this practice, and we think it probable that a majority of our readers will take the same view.

So much for the use of "h" in the aspirated consonants. But, as we have intimated, we advocate the use of "h" in other cases than those of the aspirated consonants. It is well to have some letter of the alphabet available for "general duty" and the use (or misuse) of "h" in all the languages of Europe as well as in most of the Oriental languages (*e. g.*, the silent "h" in Persian) induces us to suggest as a postulate of our phonetic system "that the letter "h" may be used in combination with other letters of the Roman alphabet as a mere "rasm-ul-khatt" or arbitrary symbol, *wherever* it is necessary to invent a character to represent a peculiar foreign sound."

We fear that this "postulate" will offend many scholarly advocates of transliteration, but we would ask them to remember that we cannot hope for *theoretical* perfection in every point of detail. There is no reasonable probability of our reforming the English "ch" "th" or "sh" so we may as well avail ourselves of the precedent which these combinations afford. On this ground, or partly on this ground, we have always defended the use of "kh" "gh" and "zh" to denote the Persian خ غ and ژ. We are glad to see that Major Holroyd takes the same view. Moreover, as he remarks, the Government system of transliteration as well as popular (Anglo-Indian) usage favors "kh" and "gh." Most people write "Dera Ghází Khán" rather than "Dera Gázi Kán. Oriental scholarship, as represented by the Asiatic Society, is on the same side, so that we have good reason for asking those who have hitherto favored "k" and "g" to accept "kh" and "gh" instead, as the equivalents of خ and غ.

It will be gathered from the above remarks that we are not prepared to support the proposal made by one of our correspondents, (in the February number) to use "c" rather than "ch" as the equivalent of the Persian چ. Our correspondent will see from our present number that his proposal had been anticipated by Monier Williams who uses an accented "c'" to denote "ch" in his dictionary. We shall be glad to know the opinion of others on the proposal, but it appears to us that the trifling advantage of saving a letter is not sufficient to justify the innovation suggested.

Of course it would be better if all these symbols for elementary sounds, in which "h" acts an arbitrary rôle, received a distinctive mark to denote that the two letters express a simple sound. For this reason we prefer a long stroke under the "kh" and "gh" to a dot. It would be a further improvement to carry the stroke through the letters thus, "kh" and "gh" instead of underneath. Indeed, the time may come when a stroke will be used in the same way for "ch" "sh" "zh" and the English (or Greek) "th" and "ph" as well. Those of our friends who are anxious to remove the inconsistencies of existing systems of spelling, whether in Roman-Urdú or in English, should we think, turn their thoughts in this direction rather than in that of expunging the "h" altogether.

Meanwhile, as practical reformers, let us be content at present with a stroke for the "kh" and "gh"; leaving the realization of theoretical consistency till a more convenient season.

The objections which apply to the use of "c" for چ do not apply to the use of ç for ص. Here we have a letter of *frequent* occurrence in the Persian alphabet, and we have a character of corresponding power in the Roman, which seems to go begging for employment. "ç" as the equivalent of ص has been accepted by the Asiatic Society of

Calcutta and by most continental Orientalists. We certainly think that our phonetic alphabet would be enriched by its general use. The only objection to it is that certain familiar words, such as "sáhib" and "sadr," would at first offend the eye in their new dress as "çáhib" and "çadr." But this would be merely a temporary strangeness, whereas the use of c for ق would we fear tend to produce permanent ambiquity.

The use of "q" for ق seems to us an obvious improvement on Forbes' dotted "k." We understood that this was generally admitted among all advocates of the Roman alphabet, but one of our correspondents appears to be in doubt on the point, and we notice (with regret) that the dotted k has been used instead of "q" in Clarkes' Persian Manual. There is no ambiguity about "q" as there is about "c." The fact that in English it is invariably followed by "u" does not interfere with its independent, functions in Urdú and Persian and we know of no other reason against it. Surely we do well to utilize a letter so distinct and expressive as "q" is, to denote the Persian ق.

We now return to the 'ain which is admittedly our greatest difficulty in transliteration. Apparently, our previous remarks on this point conveyed to our readers the impression that we were decidedly in favor of a dotted vowel as its equivalent. This however is scarcely the case. Probably the chief reason which led us to favor, or to seem to favor, the dotted vowel was the wish to acquiesce in (what we considered) the more general usage of Missionary writers. But it must be noted that a large proportion even of missionary books, including the greatest typographical work that has yet appeared in Roman-Urdú—the large edition of the Roman-Urdú Bible—have used the apostrophe.

During the last month or two, our views have tended more towards the apostrophe than they did before, partly

because we have found by practical experience, as editors of this Journal, that the apostrophe is more easily obtained for printing, and partly because the concession indicated and accepted by Major Holroyd in such words as ملاء and جزء meets one of the objections that we had to the apostrophe.

If the advocates of the dotted vowel wish to hold their ground they must, we think, meet and rebut the objections urged by Major Holroyd in our February number. It must be admitted that the use of the dotted vowel hitherto has not been sufficiently certain and accurate to satisfy the requirements of Oriental scholarship.

Before committing ourselves too decidedly on the one side or the other we wish to place before our readers in the form of an alternative the Rules which in our opinion are the best to guide our transliteration of ع (first), on the supposition that we accept the apostrophe ; and (secondly), on the supposition that we accept the dotted vowel.

Rules for the transliteration of ع.

(1). Supposing the apostrophe to be used—

Rule I.—ع is to be transliterated by ' and the position of ' in a word, before or after a vowel, or without any vowel at all (subject to the exception in Rule III) will be determined by the spelling of the original word according to its Persian orthography.

Rule II.—The spelling in Forbes' Hindustání Dictionary is accepted as the correct spelling under Rule I. If an objector should urge that Forbes' spelling is incorrect the burden of proof will be upon such objector ; until he can prove his case by the *uniform* authority of standard vernacular dictionaries, it will be assumed that Forbes is correct.

Rule III.—In partial modification of the two previous rules, it is agreed that in books printed for Indian or Anglo-Indian readers, words analogous in form to ضلع and دفع shall be spelt as zila' and dafa', rather than as zil' and daf'—it being a matter of fact that such words are pronounced by such readers as dissyllables.

Rule IV.—Words analogous to دفع will be written as daf'a.

(2). Supposing dotted vowels to be used—

Rule I.—Letters *preceding* ع will be fully expressed with their proper vowels according to Persian orthography, as is the case where the apostrophe is used. The dot will never be used under a vowel *preceding* the ع.

Rule II.—Same as Rule II for the apostrophe.

Rule III.—ع sákin (*viz.*, without a vowel at all) will be denoted by "a" with a dot *above* it.

Rule IV.—ع *followed* by the vowels a, i, u, or blended with a *following* ا, ي, or و will be represented by a, i, u, á, í, and ú, respectively, with a dot *underneath*.

It will be observed that the above Rules for the use of dotted vowels introduce two innovations into existing practice. Hitherto, the distinction between ع sákin and ع maftuh has been ignored, and the dot has been applied with very little discrimination both to vowels preceding and to vowels following that letter. The Rules we now suggest will necessitate our writing "baad" with a dot *above* the second "a" for ba'd or بعد, so "taamíl" for ta'míl, "taan" for "ta'n". "Yaaqúb" for "Ya'qúb," &c., Again words like i'tibár and ni'mat will appear as "iatibár" and 'niamat" with a dot *above* the "a" to denote that it is

"sákin." On the other hand, words like "'adálat," "mu'allim," "'ibrat," "íd" &c., in which the ع is itself accompanied by a vowel, will appear as "adálat" "mualim" "ibrat" and "id," with a dot *underneath*. In like manner دفع will be represented by "dafa" with a dot above the vowel, and دفعہ by "dafa" with a dot underneath.

Some of our readers may think that the above rules savour of over-refinement, but we consider it essential that the publications of our Society should combine scholarly accuracy with practical utility. Doubtless these dots, whether above or under the vowels, will be ignored by the majority of Englishmen and will be omitted in most Roman-Urdú manuscripts not intended for the press, just as other diacritical mark are likely to be dropped under similar circumstances; but this need not prevent us from endeavouring to secure accuracy in our printed books.

After all, are the advantages of the dotted vowel such as to justify us in adding no less than *seven* new type to the ordinary fount of an English press, when we have in the apostrophe a sign always at hand, which satisfies the requirements of Oriental scholarship, and which has already been largely adopted by Roman-Urdú writers of every class?

Before we come to a decision as to the transliteration of ع we are bound to consider the views of a third party,—those who prefer a new and distinct character as its equivalent rather than the apostrophe or the dot. In Johnson's Persian dictionary and in some other works the letter ع itself is added to the fount of Roman type so that بعد is written "baʕd" یعقوب "Yaqúb," &c., &c. We would point out that the figure 3 turned the reverse way forms a character not unlike ع. It is possible to join the letter "ɛ" in manuscript as we do others, but we fear that the manuscript letter so joined will have an inconvenient resemblance to "e". We print a few words with 3 turned

the reverse way as ع so that our readers may see how it looks in print—bagd, Yaqqúb, garsa, gámm gitibár, shurúg.

Editorial Notes.

The cartoon of the "Audh Panch" for 11th February exhibits England and Russia as two men playing a game of "seesaw." Kábul is the trunk of a tree, on which their plans is poised; the greater weight of England hoists Russia into the air. The cartoon is called "Kabul men mawâzina quwaten."

Another cartoon represents England and Russia as a lion and a bear tearing Kábul to pieces between them, Kábul itself being represented as some small kind of "Shikár." Kábul exclaims—

"Ai Sher i fath-mand! tú púrá mujhe na khá!"
"Rahne de kuchh, ki Richh ká bhí náshtá chale"!

It is worthy of note that Urdû writers if not Urdú speakers are beginning to drop the initial "Alif" which they used to prefix to English words beginning with "sp" "st" "sm," &c., &c. Formerly they substituted "ismith" for "smith" "istation" for "station" "ispeech" for "speech" and so on.

It is easier to correct a defect of orthography than to remove a defect in pronunciation, and it is probable that our native friends will, for some years to come, find a difficulty in pronouncing though not in writing the class of words referred to, but so far as we can judge they will get over this difficulty of pronunciation long before we English learn to discriminate between dental and cerebral "t's" and "ds."

The Roman character in Arakan.

Of course the hill people of Arakan must be educated. Education is the gradual fate of every race that comes within our sphere of influence; the process sometimes beginning

with a course of musketry practice, as with the Afridis, and at other times coming hand in hand, peaceably, with trade, commerce, and English plantations. In the case of the Arakan Hill Tracts, education will most likely follow on the establishment of tobacco cultivation. There is a splendid field for both kinds of good work. To use the strong language of Major Hughes, the tribes revel in ignorance; ignorance is their tradition, and has been handed down from their forefathers from one generation to another. No system of indigenous education exists, such as obtains in the monastic schools of Burmah, nor have missionaries broken the ground as amongst the Karens. Indeed the Arakan Hill tribes remind one of the experiment recorded by Herodotus of infants brought up in silence to manhood by some royal philologist; who thought he might thereby discover the first language of mankind. Major Hughes pretends to doubt whether education is really good after all for hill tribes; though he quotes the instance of the Garo, Kassea, and Jaintea Hills as amongst the proofs that it may be good. But this doubt may be dismissed at once; there is no reason why the words which Dante puts into the mouth of Ulysses, and which Matthew Arnold quotes to the British workman, may not apply equally to the hillmen on our frontiers: "consider whereunto ye were born; ye were not made to live like brutes, but to follow virtue and knowledge." The first thing, of course, is to teach these hill tribes who have no written language, writing, and Major Hughes would teach not the Burmese character but the English. Dr. Mason, the Cadmus of the Karens, used the Burmese character, but he afterwards considered this a mistake. Major Hughes therefore recommends the English character. The Commissioner of Arakan, however, holds quite different opinions. He thinks that education of any kind is for the present impossible; and he cannot understand what Major Hughes may mean by recommending the English character. Yet surely

this is plain enough; Major Hughes simply wishes to teach his Hillmen how to write their language in English letters. Perhaps the experiment might answer; but it should be made, if at all, quietly and cheaply, for fear of failure.—(From the *Pioneer*.)

The Indian Institute.

The indefatigable efforts of the Boden Sanskrit Professor to establish an Indian Institute at Oxford, promise soon to bear fruit. Already no less a sum than £13,000 of the £20,000 required for the building has been subscribed by supporters in England and India, and by far the greater part of this sum has been obtained directly through the exertions of Professor Monier Williams himself. It is unlikely that either the University or any of the Colleges will be able to give much pecuniary help, but the list of private subscriptions already paid and promised, which is headed by Her Majesty the Empress of India and many of Her Chief Indian feudatories, has still room for the names of many who may be expected to help in such an undertaking. The proposed Institute is not to be a College, but simply a centre of union, intercourse, inquiry and instruction for all engaged in Indian studies, and is to be devoted to the concentration and diffusion of an accurate knowledge of India, and of all subjects connected with the Indian Empire. It will contain rooms for lectures on Indian subjects, a library of Indian books, a reading-room supplied with Indian periodicals, and an Indian Museum. While subscriptions are gradually coming in for the erection of the building, the work has already been begun, and the nucleus of a library and museum is now being formed. Balliol College has come forward with its usual promptness, and is taking a prominent part in the advancement of the scheme and the supervision of the arrangements. The Master and Fellows have made a bold bid for Selected Candidates; already some five and twenty of

India's future administrators, are imbibing the liberal views which are inculcated within the walls of Balliol.—(*Ibid.*)

National Indian Association.

The eighth annual meeting of this society was held yesterday evening at the Langham Hall, Great Portland-street, Lieut.-General Sir Henry W. Norman, K. C. B., occupying the chair. The main objects of the association are to encourage and promote by practical means Indian educational and social progress, and to spread knowledge in regard to India among English people, and thus to increase mutual sympathy and good-will between the two countries. The chairman, in opening the proceedings, alluded with great regret to the loss the Society had sustained in the death of its patroness, the Princess Alice, and said that it would be long before they ceased to mourn her loss, as also that of their vice-president, Lady Anna Gore Langton, who had recently spent a considerable time in India with her brother, the Duke of Buckingham, Governor of Madras. They would, however, be pleased to hear that the Princess of Wales had become patroness of the association—a fact which would no doubt produce a good effect in India. Miss E. Manning, the Honorary Secretary, then read the report, which detailed the means taken by the association to promote female education in India by grants for scholarships, &c. It also referred to the various other steps taken with the view of encouraging social progress, amongst them being the publication of a monthly journal, and occasional lectures treating of questions affecting the well-being of our fellow-subjects in India. The Committee also made a point of establishing friendly relations with students in India, and of providing them with means of intercourse with Europeans by arranging soirées and by visits to public institutions, &c. On the motion of Sir A Hobhouse, seconded by Mr. S. N. Tagore (an Indian gentleman), the report was then passed.—Sir W.

Muir then proposed, and Mr. Gasdav seconded, "That the aims and work of the National Indian Association are such as to deserve the support of all who wish for the welfare of India and for increased sympathy and good understanding between her people and the people of Great Britain," and the motion having been supported by Mr. Hodgson Pratt and Mr. Fuzzl Abdoor Rahman, was agreed to.—Mr. V. K. Dhairyavan then read a paper "On musical teaching for girls' schools in India," which dealt with the importance, from a social point of view, of including the cultivation of music in the education of Indian girls.—(From the *Daily News.*)

THE VERNACULAR IN CIVIL COURTS.

Sir,—The subject which forms the heading of this letter, has I am aware, been agitated before this; but not sufficiently so, to have answered the purpose; I therefore purpose bringing it once more before the public, entreating your advocacy in the cause.

I concede, that all rules and regulations in a good constituted society are made with the main consideration that they should be for the good of the majority; but this only holds good where the society consists of members in the same social scale. Here, in India, society is composed of the "ruling" and "subject" races; in this case, I maintain, that the reverse should be the case, and that the convenience of the subject should give way to that of the ruling, or if this is not feasible some compromise between the two should be aimed at.

Some little time ago a subpœna, or summons was brought to a friend of mine, not long in the country, purporting to be written in the vernacular; on his asking the peon what it meant, he was told that he—the peon—did not

know, beyond the fact that he was to keep one of the hieroglyphics and return the other signed, which he did, quite forgetting to ask from which office it had come ; he subsequently came to me, who am considered a proficient in both the Hindustáni and Hindi characters, for an explanation. I was fain to confess that I was non-plussed, the fact is that purporting to be Hindustàni, it was a mixture of that and Persian, written in the slovenly style in which all documents in the vernacular usually emanate from such officers. I ask, is this fair to the public? are the public to look out in the bazaars for experts, versed in deciphering tracings left by spiders on paper, which absorbs the ink as soon as applied to it?

Where is the use of high education, civilization, and all the rest of it if after attaining them one is obliged to have recourse to the skill of an Indian for an exponent of a document, proceeding from our much vaunted courts of law? Are we esteemed the more by the "oi polloi" or does the cause of education gain by it?

If I in my official capacity, or the European Magistrate himself for the matter of that, were to indulge in such slipshod writing ; I trow it would be returned to him with a "wig." Why is his subordinate permitted to glory in it? Why, in fact have we permitted the practice, for so long that it has become a habit?

"Shikust" as it is now written is a creation of our own—the old writings are very clear and distinct—but to our story. My friend started in due time for the sapient and overworked moonsiff's court, which after having visited every court in the station, he found to be the one which had sent the summons ; when, lo! and behold, he had been put to all this trouble and perturbation to no purpose. The summons had been for a servant of his. NON POSSUMUS.—(From the *Civil and Military Gazette.*)

ROMAN-URDU.

'14 March 1879 ke parcha i Anjuman i Panjáb men, ek nek-bakht Hindústání 'aurat ká ek mazmún dar-bára i ta'lím i niswân darj hai.

Edítar i Akhbár ko yaqín hai, ki mazmún i mazkúr, fil-wáqi, ek 'aurat ne likhá. Aur wuh is amr se apní be-intihá bashâshat kí iz,hár kartá hai ; ki Hindústání 'aurát men bhí, 'ilm ká charchá ho-chalá.

Fil-haqíqat yih amr nihâyat hí khushí ká hai, ki ek desí 'aurat ne apnâ taba'-zâd mazmún akhbár men bhejá.

Is mazmún men ta'lím i niswân kí zarúrat, bá daláyal sábat kí hai, aur ek 'umda mazmún hai.

FÁRSÍ AU RROMAN.

Akhbár i Rafáh i 'Am i Siálkot men, Fársí aur Roman kí ek khayálí mulâqát men kuchh bahs likhí hai.

Sáhib i Akhbár nisbat us fihrist i akhbárát kí, jo ki hamâre Roman Journal men darj húí thí ; ba-taur i tanz tahrír karte hain, ki Panjábí Akhbár aur Anjuman i Panjáb kí jo ta'ríf kí gaí hai ; is wáste hai, ki wuh Roman ke mu'áwin hain.

War-na Awadh-Panch, Akhbâr i 'Alí-garh waghaira 'umda 'umda akhbárát—maslan Rifáh i 'am—kí ta'ríf kyon na-kí ?

Sáhib i Akhbár ká yih khayál ba-já nahín. Awadh-Panch waghaira 'umda akhbárát ká zikr jo nahín kiyá gayá ; us kí wajh wuh nahín, jo Sáhib i akhbár ne samjhí. Hamárá manshá us waqt, kull akhbárát i Hind kî ism nawísí na thá. Sirf Láhor aur us ke ás pás ke Akhbárát ká nám likhá gayâ ; chunân-chi ham ne is ká zikr bhí kar-diyâ thá. War-na Awadh-Panch, 'Alí-garh Gazat kí khúbiyon se kisí ko inkâr nahín.

Awadh-Panch ziráfat ká jaisá ki mújid hai ; waisá hí is dhang ka Mukammil ya'ní kamál ko pahuncháne-wála bhí hai.

'Alí-garh-Gazat, desí akhbáron men awwal darja ká akhbár hai. Lekin jis hál men, ki ham un ká zikr hi nahín karte ; to yih sábit nahín ho-sakta, ki ham un ko pasand hí nahín karte.

Jin akhbáron ká zikr kiyá gayà ; wuh balá-tasannu' apne khayál ke mutábiq kar diya. Roman kí koí khasúsiyat nahín. Anjuman i Panjáb, balki Roman ká mukhálif hai.

LATIFA, MÁKHÚZ AZ AWADH PANCH.

Ek hakím ne, ek shakhs se (jis ki jorú ke áp mu'âlij the) púchhá, " Tumhárí jorú kaisí hai ! " Us ne kahá " Jí, áp kí 'ináyat se, wuh kab kí margai ! "

MUZMUN I ROMAN.

BY LALA KISHAN GOPAL.

Continued from the last number of our Journal.

I,tiráz i duwwum yih hai " ki silsila tasníf i kutub i Fársí ká múnqata' ho-jâwegá."

Main is amr ko to sábit kar chuká hún ki Roman jârí hone se Fársí kî qadr barh jáe-gí, aur use wuhí 'urúj nas,ib ho-gá, jis kí mushtáqán i Fársí ko tamannà hai, aur umed nahín.

Pas jab yih bat sábit ho chukí, to is pár istidlál kí kuchh zarúrat nahín hai, ki Fársí tasnîf ká silsila munqata na hogâ ; balki yih amr badíhí hai, ki bahut se 'ulúm o funún Fársí Urdû zabán men á-jáwenge. Ya'ní jab Yúrapín Fársí-dán honge, to kyon-kar wuh Angrezí se, jo is waqt sab zabánon se ziyáda majma' i 'ulúm o funún hai, Urdú, Fársí men tarjuma kâ silsila qáim na karenge. Aur

jab wuh qadr-dání karenge, to aur musannifín i mulk kyonkar dil o ján se mutawajja i tas,níf na hon-ge.

Tisre i'tiráz, (ya'ní kutub i mudawwana wa mus,annafa i zabán i Fársí, raddí kâ majmu'a ban-jáen-gí) ká jawáb tamhíd ke dúsre jawâb, aur in itiráz,át i khamsa se i,tirâz, i sání kí tardíd men á chuká, ab i'áda ki z,arúrat nahín.

Aisá hí chauthá i,tiráz, ki Sarkárí daftar men agar Roman ráij kiyá gayá, to bahut diqqaten háil hongí " kisí barí waq'at ká nahín haí.

Roman ke be-diqqat aur fáida-mand hone ká iz,hár to ba wajh i ahsan ho-chuká ; phir diqqat agar hai, to isí qadar, ki puráne munshí be-cháre kyá karenge? so is kí bábat agar farzan yih khayál kiyá jawe, ki Gavarnmant ne, insidád i bad-khattí ke wáste yih hukm i 'ám nâfiz farmayâ hai, ki Sarkárí kághaz-át men 'amúman nasta'-líq aur khush-khatt tahrír ki jáyá kare ; to wuh diqqat Roman kí diqqat se kuchh kam na ho-gí.

Roman nawísí ke wáste bhi sirf hurúf wa qawá'id i Roman kà síkhná báis i diqqat hai, yá us ke likhne, parhne kí mashq ke wáste kisí qadr mihnat uthánà, wa bas.

Aisa hí nasta,líq ma,-al-i,ráb likhná, aur pankchúeshan ká isti,mál karná bá,is i diqqat hai. Agar in donon diqqaton ko tolá jáwe, to shâyad barábar niklen. Pas jab do umúr men se, jo yaksán mushkil hain : ek to fáida-mand ho; aur dúsrá waisá na ho, to formáiye ! ahl i dánish kis ko pasand karenge ?

Agar yih kahá-jawe, ki puráne munshí Roman nahín síkh sakte, yá us men zúd-navísí ká malaka paidá nahin kar sakte, yá ba-diqqat kamál yih bát hásil ho saktí hai, to main farz,an is ko taslîm bhi kar letá hún ; aur yih kahne par majbúr hotá hún, ki " Middle" kí qaid jo lagáí gaí thi us se puráne munshíon ko kyá nuqsán p,hauncha un ki taraqqí band nahin húí ; wuh daftaron se bá-wujúd i na-

liyáqati bhí nikále nahín gae. Akkir yihí húá, ki nae log wuhi naukar rakhe jâwen, jo "Middle" ká imtihán pás-karda hon, yá koí aur 'ilmí imtihán, ya aise, yá is se barh kar liyàqat -mand hon. Jis kí illat i ghái yin hai, ki rafta rafta wuhí log daftaronmen hojáwenge, jo láiq, yá koi 'ilmí imtihán pás-karda honge.

Aisá hí main kahtá hún, ki yih Roman-nawísí bhí áhista áhista ráij ho saktí hai.

Puráne ádamíon kí qidámat khud un kí shafí, aur ,uzr-khwâh hai.

Pas kisí súrat men yih kahná jáiz nahín hai, ki Roman Susáití ke khayálát behúda hain ; go Roman ka riwáj ho, yá na ho, magar ba-har hál us ko burá nahín kahá já-saktá.

Mírzá Sáhib ne agar-chi yih i'tiráz, nahín kiyá ; lekin ba'z sáhibán i Yúrapín aur netiwon ne likhá hai, ki "Agar Roman ká qá'ida járí kiyá jáwe, to muharriron ko bhí mez o kursí denú hogá. Angrezí qalam, angrezí siyáhí, Angrezi kághaz ká sarf Sarkár par ziyída paregá." Agar-chi yih i,tiráz bádi-annazar men, ek aisá i,tiráz hai, ki bahut log use durust kah-uthenge, aur, la-juwáb samjhenge. Magar ghaur kíjáwe, to kuchh chíz nahín.

Mez o kursí ká muharriron aur misl-khwánon wa Suprintindinton ko denú, koí aisá gunáh nahín, jise kabíra samjhá jáe.

Angrezí daftaron ke kalark aur ráitar, kyá Fársí 'amala se ziyáda mu'azzaz hote hain, jin-hen mez o kursí dí játí hai ? Kalark to bar-kinár, umed-wár bhí wahán kursi o mez hi páte hain.

Fársí 'amala ko bhí agar isí tarah díjáe, to kyá gunáh ? Chíf Kort ke sar-rishta-dár ko barábar kursì miltí hai ; us men hukkám kí kasr i shàn nahín hotí, ki dúsre munshiyon ko kursí dene men taammul ho.

Hukkám ke wáste takht aur chabútara par kursí ho ; ahl i 'amala us takht ya chabútara se niche baithen, to koí be-adabí nahín. Bil-farz agar yih be-adabí hí men dákhil ho, to dask aur chhotí mezen, jin par farsh par hí baith kar likh já-sake, de-dená to kuchh bhí dákhil i be-adabí nahín samjhá jáe-gá ; balki kachahríon kí zeb-o-zínat chand-bálá barh jáe-gí.

Rahá Angrezí kághaz o qalam kâ sarf ; wáqa'í ziyáda ho-ga. Magar yih bhí to samajhná cháhíye, ki kyá hamárí Sarkár ko in haqír sí báton kí parwá ho saktí hai? Kharch kuchh deorhá, dugná barh jáe ; to barhne do! balá se! garaz fáida hai, na bukhl. Agar Roman ke fawáid, aur is kharch i záyad ko wazn kiyá jáwe : to Roman ke fawáid hi ká palla bhárí rahegá.

Áp jánte hain, ki Yúrapín hukkám ke rú-ba-rú, Fársí kár-rawáí honá, kaise nuqsán, aur suqm kí bát hai? Hákim jab misl ko khud nahín parh saktá ; to kyá i'tibár hai, ki parhne wála durust parh rahá hai, yá ghalat? Kisi fariq kí ri'áyat kartá hai, yá kisí se 'adâwat? Yá jo hukm, ki hákim ne diyâ hai ; wuhí likhá gayâ hai, yá us men kuchh tahríf kí gaí hai? Sanadan hákim ke dast khatt karáe játe hain, lekin, nahín ma'lúm, ki koí kis kághaz par dast-khatt kará rahá hai.

Ja'l sází ká koí muqaddama pesh húá hai ; hákim Fársí se ná áshná hái. Akhir mubassiron par madár áyá ; jis men bíson tarah kí gunjáish hai. Har ek ádamí ímán-dar to hai hi nahín : phir jidhar cháhá pher-diyá. Kabhí mulzam ne pesh-bandí kar-lí, to wuh bach gayâ. Kabhí mudda'í ká dáno chal-gayá : to mulzam ná-haqq márá gaya. Hákim bechára majbúr o ma'zúr hai.

Achhchhá, is ko bhí jáne do! máná, ki ek hákim aisá bá-khabar wa bedár-maghz hai, ki use apne ahkám aur jumla kár-rawáí yád rah saktí hai. Lekin jab wuh dúsrí

jagha tabdíl ho : to kyá i'tibár hai, ki dúsre hákim ke rubarú wuh aslí ahkám hí pesh kiye jáen ? yá chálák munshí ek apne matlab ká, dúsrá hukm bhí likh kar, dast-khatt karú rakhe, aur ba'd tabdilí us bedár-maghz hákim ke dúsre hâkim ke rúbarú, wuh ja'lí kághaz pesh kar de.

Main nahín kahtá, ki yih báten hotí hain. Aisá hausila kisí ko ho nahín saktá ; aur becháre gharíb munshí masánkar-ke apní ján o ,izzat hí bachâte hain. Lekin ná-mumkin to koí bàt nahín hai. Roman agar járì ho-jàwe ; to yih sab andeshe rafa' ho-sakte hain. Hákim ká jí cháhe, to munshí se kágaz sun liyà, kí cháhá khud dekh liyá. Munshiyon ko bhí khauf rahá, ki koí harf pas o pesh na hone páwe. Akhir durustí rahí.

Aíse fàida i 'uzmà ke sámne, kisí kharch ká kisî qadar barh jánà kyá chiz hai ?

— Mujh se mere ek mihrbàn ne zimn i guft-gú men farmáyà ki " Agar Roman achhchhí chíz hai, to ba'z hukkam i Yúrapín kion us ke mukhàlif hain ? "

Wáqa'i, mere mihrbán kà yih suwál, ek 'umda i'tiráz tha. Magar main kahtá hún, ki Yúrapìn men se jin sáhibon ne Roman kí mukhàlifat kì hai ; unhon ne wuhi wujúhàt záhir kiye hain, jo úpar bayán ho-chuke. Sháyad koí sahib to is khayál se, ki muharriron ko hamáre barábar mez o kursì milegì, yâ Sarkár kà kharch ziyàda hogá, mukhálifat karto honge. Yá sháid ba'z sáhib ziyáda mihnat se darte honge. Ba'z ko yih khayál ghabrátá hogá, ki hamen Fársí, Urdú nae sir se sikhní paregí. Pas in súraton men un sáhibon ká i,tiráz, gharaz-âmez samjhá jâe-gâ. Ham us ko ilhâm o wahí kabhí khayâl na karen ge. Jab insân Khudâ ne 'aql o tamíz dí hai, to wuh kion kisî bât ko be-soche-samjhe, manzúr kare. Hân hukm dúsrí shai hai ; agar hukman hamârî fatih qaum, yâ us men se koî ek, ek amr kahe, to hamen inkâr ki majal nahin. Magar jab ázádána guft-gú ka mauqa' hai, to phir

bo socho samjhe, is khayál par, ki fulán nám-war qaum se, ek ne yon kahá hai ; pas, usí ko mánná cháhiye : kisi bát ko mán lená, dákhil i dánáí nahín.

Mu,tarizín ko khayál karná cháhiye, ki Urdú ek nai aur mustahdas zabán hai, jo Chughattáí khándán ke Padsháhon men se, Sháh-jahán ke waqt men ijád húí. Un aiyám se ab tak chún ki Fársí hurúf ká riwáj hai ; is ká bhí Fársí hí men likhá jáná ráij húá. Agar us waqt, jab yih boli ijád húi ; Fársí ke siwá, koí aur rasm-ul-khatt járí hoti : to ghálibaṇ usí men is ko likhne ká riwáj hotá.

Koí kah saktá hai, ki Urdú ke wáste, yihí hurúf i Fársí makhsús hain? Nahín. Fársí hurúf Urdú se peshtar ke hain ; agar yihí hurúf is zabán ke wáste, khás hote, to Hindí hurúf, Te, The, Dàl, waghaira ke wáste tarkíbí hurúf kyon muqarrar kiye-játe. Sanskarit men yih hurúf aslí hain, pas wahán in ke wáste tarkíb kí zarúrat nahín ; mufrid harf muqarrar hain. Urdú men tarkíb kí zarúrat parne kí yihí waja húí, ki nai zabán paidá hone ke waqt, ek purání rasm-ul-khatt járí thí. Pas, jab Urdú zabán ke wáste, koí rasm-ul-khatt khás nahín ; to asháb-uz-zamán ká ikhtiyár hai, ki dúsrí rasm-ul-khatt us ke wáste járí karen.

Khair is ko bhí jáne díjiye! aur zará insáf kí nazar se guzashta wáqi'át par ghaur kíjiye! ki jab Hindúon ká apná zamána thá, to Sanskarit ká riwáj tha. Musalmán Bádsháhon ne jab zor páyá, aur Hindústán ko a-dabáyá, to unhon ne Fársí ki tarwíj men koshish kí. Us zamána ko ham ne dekhá nahín ; lekin agar ghaur karen, to ham samajh sakte hain ; ki jab Islámí Bádsháhon ne Sanskarit kí tansíkh, aur Fársí kí tarwíj kí hogí ; to Hindúon ke dil kaise na jalte honge. Aur wuh is intizám se kaise ná-khush ho-kar, apne Bádsháhon ko burá bhalá na kahte honge? Unhen ibtidá men dúsrí zabán ráij karne ke wáste, kyá kyá diqqaten pesh na áí hongí. Lekin, jab Islámí saltanaton ká Hind se silsila khatm na húá, aur ek hazár baras tak wuhí Bádsháh ya ke

ba'd dígare hote rahe, to rafta rafta Fársí zabán ne Hindústán men aisá riwáj pakrá, ki goyá hamárí aslí zabán yihí hai. Ham Hindústánion ne Fársí ko aisá mánjhá, ki kaí ek Hindí nazhád ustád khúd Iránion ke hán mustanad khayál kiye gae. Maslan, Maulánà Amír Khusrau Dihlawí, Abu-l-fazl, Faizí, Nasir 'Alí Sarhandí, Ghaní, Fí-zamánana Mirzá Ghálib i Dihlawí, wa-ghairahum.

Ab ki Sarkár i Angrezí ne, is mulk ko apne qabza i iqtidár men liyá, to puráne qá'ida ke rú se to jáiz thá, ki Angrezí zabán hí 'ám taur par járí hoti. Lekin, hamári Sarkár kí mihrbániyán niháyat shukr-guzárí kí láiq hain, láiq hain, ki us ne ba-jái ta,mím Angrezí ke, Urdú se asán zabán ko riwáj diyá. Jis men hamáre jaise kam-liyáqat balki ná-láiq ádamí bhi likh parh sakte hain, aur tamám karrawái ásání se chalí játí hai. Go Sáhibán i Yúrapin ek záid mihnat wáste Urdú, Fársí sikhne ke uthání partí hai ; magar us ká Sarkár ne ab tak kuchh khayál nahín kiyá.

Lekín yih kahná mushkil hai, ki áyanda zamáne men kyá hál ho-gá ?

'Ajab nahín, ki jab Angrezí -khwánon kí ta'dád barh jáe ; jaisí ki ab taraqqí i roz-afzún hai ; aur koí kaunsil yá Susáití is amr par zor de, to Angrezí kí tarwíj wa ta,mím ká hukm járí ho-jáwe.

Sarkár kí mihrbání hai ki wuh puráne naukaron kí ri,áyat se, ta,mim Angrezí zabán kí nahín karti. Lekin, agar kar-de : to kya zor aur kyá chára ? Murda ba dast i zinda, jo cháhiye, so kíjiyé.

Ham log naukarí ke khwást-gár hain, aur hamín muhtáj. Muhtáj ko apne hájat-rawá kí taqlíd, aur ta,mîl i farmán châhiye ; na hájat-rawá ko muhtáj kí. Pas yih kahiye ! ki Khudá-na khwásta, agar aisá hukm járí ho, to yih Roman ke mukhálif kyá kah sakte hain ? aur us waqt puráne munshíon kí kyá hálat ho-gí ?

Roman Susáití ká ihsân hamen tah i dil se mánaná, aur niháyat shukr-guzârí se us kí táíd karná cháhiye, ki wuh hamen ek sakht mushkil se bachâne men, koshish kar rahí hai. Ya,ní tarwíj i Angrezí se. Roman agar járí ho-jáwe to Angrezí ke 'ala-l-'umúm járí karne ki zarúrat nahín rahtí. Aur Roman bahut ásání se jârí ho saktí hai.

Pas, ai sáhibán ! insáf aur ghaur kí jagah hai, ki kyá is Susáití ke irádon aur koshishon par hamen, ta,n karná rawá hai ? Nahín ! hargiz nahín ! Agar ham aisá karen, to kufrán i ni'mat, na-maál-andeshí, aur hat-dharmí ká khitáb ham par bahut achhchhí tarah se chaspán aur mauzún ho-gá.

Akhír men Roman ká ek baiyan aur 'umda fáida, main aur zahir kiyá cháhtá hún ; jo mushtáqán i Fársí ke wáste bhí ziyádatar mufíd hai. Ki Roman men talaffuz ek kam-'ilm ádamí ká bhí, aisá thik aur durust ho-saktá hai, jaisá ki Fársí men ek bare 'álim ká bhí honá mushkil hai.

Talaffuz men, aksar 'ulamá aur fuzalá bhí, lughát aur dikshanrí ke muhtáj rahte hain ; aur chhote chhote aur 'ám alfáz kí bhí tahqíq agar kí jawe : to alfáz i zabán-zad khás o 'am, lughat aur dikshanrí se bahut mutafáwat honge. Is kí wajh yihí hai, ki Fársî khat men mazmúm o maksûr ki balá i'ráb tamíz nahín ho-saktí. Aur is wáste aksar alfáz ghalat zabán par charh játe hain. Roman men yih bhárî nuqs hargiz na ho-gá ; balki jis qadr ki peshtar hai ; wuh bhí rafa ho jawega.

Ab Mirzá Sáhib kí tahrír ká pánchwan juzw báqî hai. Jis ká main kuchh jawáb nahín de-saktá ; aur mujhe un kí tarah yih kahne ká jurat nahín hai, ki Gavarnmant yon kare aur yon na kare.

Rumúz i mamlikat o mulk khusrawán dárand !
Gadá i gosha-nashíní to Hafizá ma-kharosh !

Faqat.

Raqim hech-madán,
KISHAN GOPAL,

4 *Aktobar* 1878. *Shaidá.*

TRANSLITERATION.

To the Editor of the Roman Urdu Journal.

DEAR SIR,

Many thanks for giving my last letter a place in your Journal. You omitted, however, to place the diacritical marks under the equivalents which I gave for the letters ain 'ghain', ع and غ. Possibly I may have made the omission myself, I merely mention the fact lest my meaning should be mistaken.

It is a hopeful sign to see the question of the Roman Alphabet being taken up in such a practical manner.

It seems to me that the greatest difficulty will be to come to a conclusion about the letter 'ain', and I must say that Major Holroyd's arguments in favor of the apostrophe, in the last number of your Journal, are weighty, but still there are great difficulties in the way of the apostrophe.

What are we to do for instance in Roman Urdu, Poetry where the apostrophe is used where a letter is left out; to take an example, we find in "Zabúr aur Gít" 8th hymn.

Masíh kí khátir se Alláh,
M'áf kartá tere s-ab gunáh;

Here the apostrophe is put for 'pesh' which is left out what then should we do for 'ain' in this instance?

But there is yet another difficulty—suppose a *quotation* ending with a word like jama' with the apostrophe; it would have to be written jam' would not the apostrophe be awkward with the quotation marks?

I scarcely like the idea you propose of having nothing to represent Tanwín. To take two examples; 'Takhminan' and 'Ittifákan', how likely they would be to be mispronounced if written Takhmína and Ittifáka. I think 'n'

with a dot over it (ṅ) might with advantage be used to represent this sign.*

With regard to the different varieties of the Sanskrit "ṅ" I think as well as the *nasal* we might retain ङ to be written 'ṅ' as for *ex.* ऋण (debt) might in Roman be written 'ṛiṅ'. Nasal "n" might be written ṇ. The Sanskrit क्ष might I think be written 'kṣh.'

ص and ض ought I think to be written ṣ. and ẓ, as they are very generally known, and ط and ظ ṭ. and ẓ.

For ذ and ث (zál and se) I don't think we can do better than ẓ and ṣ. The Sanskrit श too might be written with a stroke underneath *viz.* ṣh.

I think it would be an advantage in the case of long "i" to leave out the dot and write it í, with merely the accent over it.

Finally, with regard to a remark that has been made, *viz.*, that the suggestion to adopt the Roman character must have arisen from a few individuals too lazy to acquire a knowledge of the native character, I would just say that if the individual who first made that remark would but take the trouble to enquire into the matter, he would find that the movers in this matter have been, and *are*, men *well up* in the native characters, who can read and write three or four at least of those characters with ease. Why it is only such men who can really appreciate the incalculable advantages to be gained by the Roman system; Poor Stephenson was looked upon as a madman for speaking of railways and so we too may be looked upon as quite Utopian in our ideas about the Roman system, but time will tell.

Your obdt. servant,

A MISSIONARY.

* We did not intend to omit the "n" but to write "takhmínan" and "ittifáqan" without any mark over the "n"—on the ground that words of this class are easily recognisable without a mark.—Editor R. U. Journal.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 12 "April," San 1879.

"POLITICAL" MABÁHISÁT.

(*Safha i 9 Akhbár i házd*)

Kisî shâista Gavarnmant ko is se ziyâda koî mufîd bát nahîn hai, ki us kî ri'âyâ adab aur i'tidâl ke sâth "Political" umûr par apnî râe zâhir kare. Gavarnmant kî kâr-rawâî par, ri'âyâ kâ nukta-chînî karnâ, shâista aur muhazzab Gavarnmant ke liye, hamesha bâ'is khushî wa razâ-mandî kâ hotâ hai, na sabab ranj wa malâl kâ. "His Excellency Lord Lytton" ne nihâyat sachche dil se, "British Indian Association" kî "Deputation" ke jawâb men farmâyâ ki, mujh se ziyâda koî shakhs is amr kâ khwâhân na hogâ, kî Janâb Qaisar i Hind kî Hindûstânî ri'âyâ ko, Gavarnmant i Hind kî kâr-rawâiyon kî be-gharazâna nukta-chînî karne kâ mauqa' aur jurat dî jâe. Mujh se ziyâda koî shakhs is bât kâ khwâhân na hogâ, ki is wasî' Saltanat ke tamâm aqtâ' se "local" matâlib ke bâb men, go wuh kisî jagah aur kisî qism ke kyon na hon, jo 'âmm ko insâf dene men, pûre pûre ghaur wa lihâz ke mustahiqq hain, "local" râyoon kâ izhâr bilâ-takalluf kiyâ jâwe."

Magar "Political" umûr par insâfâna bahs karnâ, ek aisî âsân bât nahîn hai, jaisî ki logon ne us ko samajh rakhâ hai; is liye ki un umûr par râe dene ke liye, awwalan yih amr lâzimî hai, ki tamâm umûrât juzzî o kullî i Saltanat se kamâ haqquhû wâqiflyat hâsil ho; kyon-ki har ek amr, jo Gavarnmant ikhtiyâr kartî hai, us kî binâ wuh umûr juzzî o kullî hote hain, jo us ke sâmne pesh hote hain. Pas agar [illegible] tamâm umûrât se wâqif nahîn hai, to [illegible] "Political" umûr men râe denâ, aisâ mansab ikhtiyâr karnâ hai, jis ke fi-l-haqîqat wuh lâiq nahîn hai. Ham nahîn samajhte, ki Hindûstânî Akhbâron kâ koî "Editor" bhî aisâ sâmân rakhtâ hai, jo wâjibî taur se kisî "Political", amr par râe de sake. Angrezî Akhbâr-nawison ko albatta kisî qadar sâmân aur wâqiflyat râe dene kî hâsil hai, aur is liye sab se ziyâda aslam tariqa ek Hindûstânî "Editor" ke liye yih hai, ki jis Akhbâr ko wuh mu'tamid samajhtâ ho, "Political" umûr men, ba-nisbat apnî râe dene ke, us-kî nukta-chînî yâ us kî râe ko ikhtiyâr kare.

Bâ în hama, ham dekhte hain, ki Angrezî Akhbâr bhî "Political" mu'âmalât men ghalatî karte hain. Hindûstân Akhbâron kâ to kuchh zikr hî nahîn, kyon-ki wuh to "Political" mu'âmalât samajhte hî nahîn, jis tarh Angrezî Akhbâr "Political" umûr men ghalatî karte hain, us se bahut ziyâda ahl i Hind "Political" umûr ke samajhne men ghalatî karte hain. Tashrîh is kî yih hai, ki aksar auqât Gavarnmant ke sâmne, aise mushkil wa pechîda mu'âmalât â-jâte hain, ki us ke hall karne men jaunsâ pahlû ikhtiyâr kare, wuh nuqsân yâ 'aib yâ mushkil se khâlî nahîn hotâ, Pas wuh dekhtî hai, ki kaunse pahlû ko ikhtiyâr men, sab se kam mushkil wa qabâhat hai; aur phir us pahlû ko ikhtiyâr kartî hai, jis ko wuh khud bhî dar-haqîqat be-nuqs nahîn samajhtî. Mu'tariz us nuqs i wâqa'î par i'tirâz karne ko maujûd hote hain, magar yih nahîn batâ sakte, ki us se bilkul tar aur kaunsâ 'ilâj us ke liye thâ.

Ba'z umûr aise pesh âte hain, ki jo "Policy" Govarnmant ne apnî hukûmat kî, aur us ke istaqlâl kî, aur us ke qaim rakhne kî, aur ihtimâlî mufsidon ko rokne kî ikhtiyâr kî hai, jis kâ ikhtiyâr karnâ us kâ 'ain farz hai, us ke mutâbiq us ko kâm karnâ partâ hai. Magar bahut se log us kâr-rawâî par khud gharazâna i'tirâz karte hain, jo dar-haqîqat aise hî nâ-wâjib bhî hote hain, jaise ki wuh nâ-qâbil i qabûl hote hain, go zâhir men nihâyat wâjibî aur munsifâna ma'lûm hote hon.

Asl yih hai, ki 'umûman i'tirâz karne-wâle, Gavarnmant kî kâr-rawâî ko yak-tarfa dekhte hain. Agar wuh donon [illegible] taraf ke hâlât ko dekhen, to ghâlibân ma'zûr na hon. "Napoleon Bonaparte" ká nihâyat 'umda qaul hai ki, "meri kâr-rawâiyon par i'tirâz karne-wâlon ko châhiye, ki wuh apnî kursî par se i'tirâz na karen, balki apne tain "Napoleon" kî kursî par baithâ hûâ khiyâl kar kar i'tirâz karen."

"British Indian Association" i Kalkatta (Calcutta) ne, jo, "Deputation" sûtî kapre kâ mahsûl i dar-âmad na mauqûf karne ke bâb men, bhejâ, ghâliban aksar log us ko nihâyat wâjib aur munsifâna samajhte honge. Ham is

waqt us ke wâjib yâ ná-wâjib hone par bahs karnâ nahîn châhte ; magar nihâyat sidq i dil se, is bât ko kahte hain, ki agar us "Association" kâ "President" "Lord Lytton" kî kursî par, usî sachchî khair-khwâhî wa wafâ-dârî, aur Hindûstân men aman o âsâish qâim rakhne kî ghara se, baithâ hûâ hotâ, jis tarh "Lord Lytton" baitho hûe hain, to wuh khud apnî "Deputation" ko wuhî jawâb det jo "Lord Lytton" ne diyâ.

Ham kuchh khâss is amr ko makhsûs nahîn k rte, balki ham dekhte hain, ki Gavarnment kî kâr-rawâiyon par aksar isî qism ke i'tirâz hote hain, ki agar wuh mu'tariz hud usî mansab par hote, to wuhî kám karte. Ham Gav arn- mant ko ma'súm nahîn samajhte aur yih nahîn kahte, k us se koî ghalatî nahîn hotî, magar hân, bilâ-shubha, is q adar zarúr kahte hain, ki Gavarnmant kî "Policy" par i' irâz karne-wâlon ko nihâyat ghaur o taammul aur soch sa najh kar, aur us ke tamâm pahlû wa jawânib par munsifâna do- tarfa ghaur kar kar, aur niz Gavarnmant ko nek-níyat gur khwâhân i aman wa âsâish i ri'âyâ qabúl kar kar i' irâz karnâ wâjib hai ; kyon-ki agar pahlâ amr tark ho gayâ to wuh i'tirâz hî laghw hogâ ; aur agar dûsrâ amr na ta slim kiyâ gayâ, to phir kisî amr aur kisî dalîl i insâf kî ta âsh karne kî zarurat na rahegî.

Yih ek qânúnî masala hai, kî jab qânún banáyâ jâtâ hai, to yih amr taslîm kar lenâ wâjib hotâ hai, ki jo jâ is kî ta'mîl karegâ, wuh diyânat-dâr, îmân-dâr, munsif aur ahkâm i qánún par chalne-wâlâ hogâ. Aur agar yih tas îm na kiyâ jâwe to koî harf bhî qánún ká tâlîf nahîn ho sak â.

JAI-PÚR, 3RD "APRIL" 1879.

(Safha i 9 Akhbár i hásâ.)

Garmî garm ho chalî hai, bahut sî kachahriyán subh ke waqt hone lagî hain ; kuchh bâqî hain, un kâ waqt bhî

kar-len. Kuchh ho, magar yih bahs lutf-angez hai. Aur "Council" ká to bâra mahîna ek waqt khâss rât kâ muqarrar hî hai,—Sânwan hare, na Bhâdon sûkhe.

Gangúr kâ ujlâ mela aur Râm-Naumî ká ganwârû mela, donon bakhair o khúbî anjâm ko pahunche. Wâridâton kî taraf se bhî aman rahâ, itnî kasar rahî ki Mahârâja Sâhib shâmil na hûe, so yih ba-sabab andoh i mufâriqat i dawâmî Mahârânî Sâhiba ke thâ. Khâss Gangûr ke din bârish bhî hui thî. Us roz se âj tak barâbar jhakkar chaltá hai, aur âtish-zadagî kî wâridâten bhî aksar hotî hain. Chorî-chakârî kî kasrat hai. Sabab yih hai, ki hâkim i hâl i Faujdârî, shâid is wajh se ki qaum ke Sarâogî hain, narm-dil wa mulâim tab' âdamî hain, mujrimân ko sazâ az bas khafîf dî jâtî hai ; jis se un ko hausala irtikâb i jurm kâ ho gayá hai, aur niz muqaddimât i chorî kull ke qarîb qarîb, sirf is bunyâd par, ki sab mudda'î farebî aur jhûte hote hain, khârij kar diye jâte hain. Is se 'umda sâz-wâr 'ahd bad-ma'âshon ko phir kab muyassar ânâ hai? Das pânch baras kî kamâî kar rakhenge !

Bâham sipâhiyân i paltan i Najîb, kisî amr par takrâr ho kar, naubat ba shamsher-rânî pahunchî. Un men se ek sipâhî ne tîn shakhson ko majrûh i sakht kiyâ. Mujrim giriftâr aur zer i tajwîz hai.

Játriyán i Sirî Haridwâr Jî, is taraf se bahut já rahe hain. Mashhûr hai, ki is ke ba'd ek kumbh ká mela aur âogâ ; z-ân ba'd, Gangâ Jî alop ho jâengî, ya'ne wuh khâss dhârâ bahnî band ho jâegî, aur yûn to pânî daryâ men hamesha hî rawán rahegâ. Is yaqîn kî bunyâd par, ghâlib hai, ki is martaba mela men hujûm i kasîr hogâ. Parwardigâr áfât i hawâ wabâî se mahfûz rakhe !

Ek Sâhib hâl men Jodh-pûr se âe hain, unkî zabânî nihâyat bad-intizâmî Riyâsat ke hâlât kî sunî jâtî hain. Mahârâja Sâhib nâzininân i parî-wash ke jamghâte men dad i 'aish o 'ashrat de rahe hain, ri'âyâ wa Riyâsat ke hâl se mahz ghâfil o 'âtil hain ;

aur Partâb Singh Jî madâr-ul-mahâmm i Riyâsat kî jâbirâna kâr-rawâiân ra'îyat aur mûlâzimîn sab kâ nâk men dam lâ rahî hain. Khudâ khair rakhe !

Sunâ hai, ki Riyâsat i Alwar men bhî ûsî tam- bûra kî khûntî ainthnî shurû' hûî hai, ki jis kî mashshâqî Mahârâja Sheo-dân Singh Jî marhûm ko ba-daraja i ghâyat hâsil thî. Kyon na ho,—mîrâs i pidar-khwâhî, 'îlm i pidar âmoz !

Lahore :—"C. & M. Gazette Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarikha i 26 "April," San 1879.

MADRASAT-IL-'ULÛM I MUSALMÁNÁN, WÁQA' I 'ALÍ-GARH.

Gyârahwîn "April" roz i Juma' ko nau baje "Scientific Society Hall" men Madrasat-il-'Ulûm kâ sâlâna jalsa mun'aqid hûâ. Tamâm Yûropîn hukkâm aur lediyân (ladies) zila' i 'Alî-garh kî, aur ruîsân i azlâ', in'âm taqsîm hone ke ijlâs men tashrif lâe the. Jab-ki majlis jama' ho gaî, to janâb "G. L. Laing" Sâhib Bahâdur ne Sadr i Anjuman kî kursî par ijlâs farmâya, aur Saiyid Ahmad Khân Bahâdur Sekritarî "Managing Committee" ne San 1878 'Iswî kî Sâlâna Raport parhî. Us ke ba'd "Mr. J. L. Laing" Sâhib Bahâdur Kalaktar wa Majistarait i 'Alî-garh ne dilî tawajjuh se kâm-yâb tâlib i 'ilmân ko in'âm aur (scholarships) cholarship kî Sanaden taqsîm kîn.

Raport se ma'lûm hûâ, ki guzashta sâl men Kâlij men bar tarh par taraqqî hûî hai. Kâlij, "F. A." kî ta'lîm tak, Kalkutta (Calcutta) Yûnîvarsitî se "affiliate" ho gayâ hai, aur ta'dâd i tâlib i 'ilmân men bhî taraqqî hûî hai. San 1877 'Iswî men 125 tâlib i 'ilm âkhîr "December" ko Kâlij men the. Raport pesh karte waqt un kî ta'dâd 186 thî. Yûnîvarsitî ke pichhle imtihân men pânch tâlib i 'ilm "Entrance" men "pass" hûe, aur ek tâlib i 'ilm, Hamîd-ulla Khân, jo ba-sabab kam hone 'umr ke Yûnîvarsitî ke imtihân men nahîn jâ sakâ thâ, "Committee" ne uskâ khâss imtihân unhî mumtahinân ke zarî'a se, jo Yûnîvarsitî ke mumtahin the, liyâ, aur wuh bhî "pass" hûâ. Pas is sûrat men San 1878 'Iswî men chhai tâlib i 'ilmân ne imtihân "pass" kiyâ.

Bi-l-fi'l Kâlij men châr tâlib i 'ilm "2nd year college class" men parhte hain, aur das tâlib i 'ilm "1st year college class" men hain, aur bâqî tâlib i 'ilm Iskûl kilâson (school classes) men hain. "Oriental Department" ke tâlib i 'ilmân men se ek tâlib i 'ilm, musammâ Ihsân-ulla, 'Arabî 'ulûm men sab se ziyâda fâiq niklâ, aur us ne awwal jamâ'at men taraqqî kî. "Committee" ne nihâyat faiyâzî se iskâlarshipon tâlib i 'ilmân ko dîn. Châr iskâlarshipen bâra bâra Rûpîya mâh wârî kî, "2nd year college class" ke tâlib i 'ilmân ko dî hain, aur nau iskâlarshipen das das Rûpîya mâh-wârî kî "1st year college class" ko 'atâ kî hain. Ek iskâlarship das Rûpîya mâh-wârî kî "1st year college class" ko janâb Maulavî Saiyid Mahdî 'Alî Sâhib ne 'atâ farmâî hai. Iskûl kilâson men, tîn iskâlarshipen "Lord Northbrook" kî muqarrar kî hûî iskâlarshipon men se; aur pânch iskâlarshipen, Srî Muhindra Singh Muhindra Bahâdur marhûm Wâlî i Patyâla, kî mûqarrar kî hûî iskâlarshipon men se, aur tîn iskâlarshipen, Mâhû-raja Wizyân-grâm Bahâdur, "K. C. S. I," kî mûqarrar kî hûî iskâlarshipon men se, aur pânch iskâlarshipen "Committee" kî jânib se, "English Department" ke tâlib i 'ilmân ko dî gaî hain. 'Ulûm i 'Arabîya kî bâbat, jo "Sir William Muir" ke nâm se das Rûpîya mâh-wârî kî iskâlarship mûqarrâr hai, wuh Ihsân-ulla tâlib i 'ilm i 'Arabî jamâ'at ne pâî hai; aur ek iskâlarship "Committee" kî taraf se Âgha Husain 'arabî jamâ'at ke tâlib i 'ilm ko dî gaî hai.

Kâlij ke tâlib i 'ilmân men se "Entrance Class" ke imtihân men Kâmta Prashâd, jo sab se awwal thâ, uske ek nuqraî tamgha, Bâbû Ambâsh Chandra Sâhib, Râe Bahâdur, "Sub-judge" Farrukh-âbâd kî taraf se diyâ gayâ. Aur tîs Rûpîya kî kitâbon kâ in'âm Muhammad Lutf 'Alî Khân Sâhib Raîs i Chhatyârî, aur tîs Rûpîya kî kitâbon kâ in'âm Muhammad 'Inâyat-ulla Khân Sâhib Raîs i Begam-pûr Zila' i 'Alî-garh, aur das Rûpîya kî kitâbon kâ in'âm Munshî Ghulâm Haidar Khân Sâhib Tahsîl-dâr i 'Alî-garh, aur das Rûpîya kî kitâbon kâ in'âm Maulavî Muhammad Karîm Sâhib "Deputy" Kalaktar Bahâdur i Bareilî kî jânib se, aur bâqî "Committee" kî jânib se tâlib i 'ilmân ko taqsîm hûâ; kull 66 tâlib i 'ilmân ko nafîs nafîs kitâben in'âm men dî gaîn. Do nihâyat sagîr-sin tâlib i 'ilm, jo ek Haidar-âbâd aur ek Somnâtpat ke rahne wâlâ hai, unko do chhotî chhotî khûb-sûrat kitâben jan "Mrs. Laing" Sâhiba ne nihâyat mihr-bânî se apne hâth se 'atâ farmâîn. Raport i mazkûra se ma'lûm hûâ ki sâl i guzashta men kull 18,118 Rûpîya, 2 âna, 6 pâî, Kâlij ke ikhrâjât men sarf hûâ, aur is hisâb se ba-hisâb i ausat 9 Rûpîya, 7 âna, 7 pâî, mâh-wâr har ek tâlib i 'ilmân kî ta'lîm men sarf hûâ.

"Boarding house" kâ jo hâl us Raport men mundarij hai, nihâyat tamâniyat-bakhsh hai. Us se ma'lûm hotâ hai, ki "Boarding house" nihâyat 'umda nigrânî men hai. Hâjî Hâfiz Maulavî Muhammad Akbar is ke "Manager" hain, aur Sekritarî aur Membarân i "Managing Committee" ba-zât i khud uskî nigrânî karte hain, aur ab "Boarding house" ke muta'alliq kâm ke Sekritarî Moulavî Khwâja Muhammad Yûsuf Sâhib hain, aur har tarh par "Boarding house" kî nigrânî karte hain. Guzashta sâl men jo log "Boarding house" men bîmâr hûe un kâ 'ilâj nihâyat khûbî aur ihtiyât se kiyâ gayâ. "Doctor Hatchell" Sâhib "Civil Surgeon" i 'Alî-garh ne ba-zât i khud un kâ 'ilâj kiyâ, aur "Doctor" Sâhib se "Committee" ne "Boarding house" ko ab mustaqil taur se muta'alliq kar diyâ hai, aur bar-waqt i zarûrat i âyanda wuhî 'ilâj kiyâ karenge. "Boarding house" ke intizâm men bhî bahut taraqqî ho gaî hai, aur "1st Class" ke tâlib i 'ilmân âk

khâna, aur "2nd Class" ká khâna, aur "3rd Class" ke tâlib i ilmân ká khâna bi-l-kull 'alâhida 'alâhida ho gayâ hai, aur har ek ke liye bi-l-kull 'alâhida 'alâhida makân muqarrar hain. Pichhle sâl "1st Class Boarding house" ke tâlib i 'ilmân kâ kharch i khûrâk, ba-hisâb i ausat, fî tâlib i 'ilm 14 Rûpîya 1 âna aur "2nd Class" men 8 Rûpîya 13 âna, aur "3rd Class"men, 5 Rûpîya, 4 âna 4 pâî, parâ hai. 'Alâ-wa is ke "Committee" ne, jo ek "fund" gharîb tâlib i 'ilmân ki khûrâk ke wâste jama' kiyâ thâ, us men se nau gharîb tâlib i 'ilmân ko "Committee" kí jânib se khâna diyâ gayâ; aur us men 521 Rûpîya 13 âna kharch hûâ.

Ba'd ikhtitâm i Raport janâb "J. L. Laing" Sâhib Bahâdur ne nihâyat khûshî se Urdû zabân men mundarija i zail guft-o-go farmâi.

Taqrîr i janâb "J. L. Laing" Sâhib Bahâdur.

Saiyid Ahmad Khân Bahâdur ne jo Raport is waqt pesh kî, us se nihâyat khushî hotî hai, aur nihâyat khushî kî bât yih hai, ki larkon kî ta'dâd barh gaî hai.

Is Madrasa ko qâim hûe sirf pânch baras hûe hain, aur is 'arsa men Madrasa ne khûb taraqqî kî hai, aur sâl-ba-sâl larkon kî ta'dâd barhtî rahî hai; aur im-sâl ba-nisbat pâr sâl ke larkon ki ta'dâd bahut ziyâda hai, aur bahut khûshî kî bât hai, ki is Madrasa men na sirf Musalmân tâlib i 'ilm dâkhil hain, balki Hindû aur Pârsî and Îsâî bhî; aur na sirf Mumâlik i Maghribî wa Shimâlî ke logon ne apnî aulâd ko is men bhejâ hai, balki dûr dûr se, Panjâb se, Taunk se, Bahâwal-pûr se, Haidar-âbâd se, Kathyâwâr se, achhe achhe khândânon ke larke us men parhne ke liye âe hain; aur ummîd hai, ki thhore rozon men châron taraf se kull log is Madrasa kî taraf mutawajjih honge, aur apne larkon ko us men bhej denge. Ek afsos kî bât zarûr hai, ki khâss in zil'on ke Raîs Madrasa men bahut kam madad dete hain, munâsib hai, aur ummîd hai ki jis tarh Râja Bâqar 'Alî Khân, Nawwâb Faiz 'Alî Khân, Kanwar Lutf Khân, Muhammad 'Inâyat-ulla Khân, Raîson ne Madrasa ko madad dî hai, aise hî aur Raîs bhî us men madad denge, aur Kâlij kî taraqqî kâ lihâz rakhenge, aur main ummîd kartâ hûn, ki in zil'on ke Raîs bhî apne beton ko, is Kâlij men dâkhil karenge; tâ-ki ma'lûm ho, ki is Kâlij se, jo unko zila' men hai, unko bh fâida hai, na sirf yih ki dûsre hî zil'on aur mulkon ko.

Janâb Maulâvî Saiyid Farîd-ul-dîn Ahmad Khân Bahâdur ne nihâyat dilî josh se Ledî Sâhibân aur "Mr. Laing" Sâhib aur dîgar Sâhibân wa Raîsân kâ ijlâs men tashrîf lâne kî nisbat "Committee" kî jânib se shukriya, adâ kiyâ, aur nihâyat soz i dilî se apnî qaum kî kharâb hâlat par ânsû bahâe. Tamâm kâr rawâî jalsa kî nihâyat khûbî aur khush-aslûbî se anjâm paî, aur sab log nihâyat khush the; aur har tarh Madrasa kî roz-ba-roz kâm-yâb hote jâne kî tawaqqu' hotî hai.

Ákhar ko janâb Sadr i Anjuman ne ek din kî chhuttî tâlib i 'lmân ko 'inâyat farmâi.

Moulavî Khwâja Muhammad Yûsuf Sâhib ne, un tamâm Hindûstânî Raîson kî, jo majlis men sharîk hone ke wâste bâhir se tashrîf lâe the, jai waqt tak un logon ne 'Alî-garh men tashrîf rakhî, nihâyat 'umdagî aur khûbî se, sab kî mhmân-dârî apnî taraf se adâ kî. Rât ko Saiyid Ahmad Khân Bahâdur ne apne tamâm Yûropîn doston aur Lediyon ko, jo ki 'Alî-garh men thîn, apne ghar men "Dinner" par bulâyâ, aur sab mîhmân nihâyat khushî ke sâth "Dinner" men sharîk hûe.

Lahore :—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 19 "April," San 1879.

SHÁH I BARHMÁ KE ZULM KÍ ZÁID KAIFIYAT.

Nâzirîn i akhbâr ko yih bât yâd hogî, ki Bâdshâh i sâbiq kî wafât se pahle, log tamâm shâhzâdon aur unke 'ayâl o atfâl ko dam dekar mahall ke andar le-gae the, aur un sab ko qaid kar diyâ thâ, tá-ki shâhzâda i Thibâ kí takht-nishíní men kuchh rakhna wâqi' na ho. Sirf do shâhzâde ek 'ajib ittifâq se bach kar nikal gae, aur un ko hamârî himâyat men panâh aur âzâdî hâsil húi ; bâqí âdamí jin men qarîban ek sau mard aur 'auraten aur bachche the, ínt ke bane hûe ek makân ke andar, jis men sirf ek kamra thâ, qaid kiye gae. Tamâm darwâze aur khirkiyân band kar dî gain ; aur khânâ aur pânî ek mokhe men se hokar un ko diyâ jâtâ thâ, jo chhat men isî gharaz se kiyá gayâ thâ. Yih qalîl khúrâk bhî, ba'z auqât, bârî bârî se dî jâtî thî, aur qaid aur bîmârî aur taklîf, balki dar haqîqat mahz fáqa-kashî ke sabab se chând âdamî mar gae. Ákhir-kâr châr mahîna kî musîbat aur taklîf ke ba'd, is bât kâ bandobast kiyá gayâ, ki unkî qaid kâ makân tabdîl kiyâ jâwe ; aur ek qaid-khâna un-ke wâste banáyâ gayâ. 15 "February" kî rât ko un men se chand qaidiyon ko, is bahâna se, ki uu ko nae makân men le jâwenge mahall men se le-gae, aur wuh ek sahn men lâe gae, jo mahall ke ihâta ke mashraq men wâqi' thá, aur wahán qatl kâ kâm shurû' kiyâ gayâ. Pângo aur ba'z jangî hukkâm uskî nigrânî karte the, aur asl kâr-pardáz pânch harâm-zâde qaidî the. Maqtûlon kî lâshen shinâkht ke wâste phailâî gain, aur uske ba'd un ghâron men phenk dî gain, jo wahân se qarîb khode gae the. Yih nafrat-angez kâm aglî do rât tak jârî rakhâ gayâ ; yahân tak ki qarîb assî âdamî ke qatl kiye gae. Qatl se pahle barî be-rahmî ke sâth 'auraton kî be-'izzatî kî gaî, aur is mazmûn kî dard-angez âwâzen ki, " mujh ko qatl karo, mujh ko qatl karo, merî be-'izzatî mat karo," un ihâton ke rahne-wâlon ko sunâî det thîn, jo mahall ke qarîb wâqi' the, aur jinko sun kar un ke badan par larza paidâ hotâ thâ. Malika i Makârâ ne, jab ki ek jallâd ne us ke badan se hâth lagáyá, pukâr kar yih kahâ, ki tû mere badan ko hâth mat lagâ, main ek mal ka hûn. Us ne us ke jawâb men us ko ek fuhsh gâlî dî, aur ek talwâr us ke sine men mârî, jis ke sabab se wuh zamîn par gir psarî.

Mâon kî sirf yih iltijâ thî, ki wuh apne bachchon se pahle qatl kî jâwen ; lekin qâtilon ne ba-jâe is ke kî unkî darkhwâst par 'amal karen is bât kí koshish kar ke apnâ jî bahlâyâ, ki be-châra ma'sûm bachchon ke, hâth se chîr kar, do tukre kar dâliye ; aur jab ki wuh is men nâ-kâmyâb hûe, to unhon ne un ke siron ko ínt kî dîwâr par de-mârâ. Tamâm qaidî ihâta men dákhil hone se pahle sar-tâ-pâ barahna kar diye gae the ; aur unke kapre aur kurte wa-ghaira un bad-ma'âshon ko ba-taur in'âm ke diye gae, jinhon ne un ko qatl kiyâ thâ. Shâhzâda i Thiyonaz, jo Bâ shâh i sâbiq ke bare larkon men se thâ, âkhir dam tak be-khauf o khatar rahá aur jallâdon ko dhamkî detâ rahâ. Us ne apne chacha-zâd bhâiyon aur haqîqî bhâiyon ko, jo âh o zârî ke sâth jallâdon se yih iltijâ karte the, ki unke l âl par rahm karnâ châhiye, barî la'nat malâmat kí, aur ba âwâz i buland kahâ ki " ham-ko marnâ hai, pas ham ko Bâ shâhon ke larkon kî mânand marnâ châhiye ! " Jab ki ek thda-dâr ne yih hukm diyâ, ki is ko mahall i shâhî kî ta'zîm neu, zamîn-par letnâ châhiye, to usne barî hiqârat ke sâth us ko burâ bhalâ kah kar us par 'amal karne se inkâr kiyâ, a r kahâ ki " tum apná kâm karo ! "

Jis qadar qatl Mandalay men waqû' men âe hain, un kî ti'dâd kâ andâza karnâ na-mumkin hai. Lâshon se bharî hûî kishtiyân daryâ men khâlî kî gain, aur Angrezî sar-hadd se guzar kar daryâ men bahî jâtî hain, aur wuh be-zabân shâhid is bât kî hain, ki un ke ûpar nihâyat sakht

zulm o sitam guzrâ hai. Bahut se âdamî hâl men giriftâr bhî kiye gae hain, aur tamâm mulk men log nihâyat khâif aur hirâsân hain.

Ham ne is bât kâ kuch zikr nahîn kiyâ hai, ki jis waqt Shimâl i Barhmâ men yih tahluka par rahâ thâ, us waqt hamâre khâss Gavarnmant ne kyâ kâr-rawâî ki thî ; Sâhib i "Resident" ne, is qatl kî khabar sunte hi Bâdshâh ko sakht la'nat malâmat kî, aur dâr-ul-saltnat se apne chale âne kî dhamkî dî. Is ko ba'd waziron ne qatl kî mu'âmala men ziyâda-tar ihtiyat kî hai, lekin is amr men kuchh shubha nahîn ho saktâ hai, ki Gavarnmant ko bahut jald koî qatî "Policy" qarâr denî châhiye. Ham ko is mu'âmala men yih mushkil dar-pesh hai, ki agar ham koî tadbîr is khiyâl ko dafa' karne ke wâste na karenge, to Mandalay men hamâre "Resident" ke barâbar rahne se log yih khiyâl karenge ki Gavarnmant wâqi'ât i guzshta kî jânib se, bil-kull ghâfil hai ; aur agar Sâhib i mausûf ko wahân se 'alâhida kar denge, to us kâ natija un ke haqq men aur niz un shakhson ke haqq men, jo maujûda Gavarnmant men ziyâda mu'tamad hain nihâyat kharâb aur khatar-nâk hogâ. Pas ham nihâyat fikr ke sâth Wilâyat kî Gavarnmant kî tajwîz ke muntazir hain.

BARHMÁ.

Mu'âmalât i Barhmâ kî nisbat Sâhibân i Sekritariat ne bayân kiyâ hai, ki Gavarnmant i Hind kî dilî khwâhish hai, ki apnî ri'âyât "British" Barhmâ ko berûnî fasâd aur andarûnî bad-nazmî se hifâzat men rakhe aur chûn-kî Gavarnmant i Barhmâ se wahshiyâna harakaten waqû, men âin, jin se ihtimâl thâ, ki unkâ asar 'amaldârî i "British" par bhî pahunchegâ ; lihâzâ munâsib ma'lûm hûâ, ki fauj bhej kar ihtiyât kî jâwe. Yih fauj sirf ba-lihâz 'adad bat-

andeshî bhejî gaî ; kyon-ki aisî nâzuk hâlat men Gavarnmant lashkar bhejne par majbûr ho gaî. Is-par ek waqâî'-nigâr i Lâhor ki-râo hai, ki Shâh i Barhmâ kî wahshiyâna harakaten to be-shak isî lâiq hain, ki un-se bâz-purs kî jâwe ; lekin jo fauj bhejî gaî hai, us kî jamâ'at is qadar qalîl hai, ki mathabarârî ma'lûm.

Gavarnmant ne bayân kiyâ hai, ki ham sirf apnî hifâzat karenge ; lekin jab-ki ham ne kisî qadar maidân khilat kî, to sirf itne hî par ikhtifâ karnâ nechchhâ nahîn. Gavarnmant kî khwâhish yih nahîn hai, ki jhagra mol le, hân agar fariq i sânî kî taraf se ibtidâ hûî, to majbûrî hai, jawâb turkî ba-turkî denâ zarûr lâzim âwegâ. Is kâ yih matlab hai, ki agar Gavarnmant i Barhmâ se koî aisâ fi'l sar-zad hûâ, jis-ko ham bardâsht nahîn kar sakte, to ham us ko sazâ denge. Is-râe se wuh bhî ittifâq karte hain ; magar fauj kî qillat kî nisbat jo nuktа-chînî kî hai, wuh hamâre 'ilm o yaqîn men sahîh nahîn. Awwal to hamârî sipâh, agar dah-chand bhî kam ho, to Barhmâ se ba-khûbî 'uhda-barâ ho-saktî hai. 'Alâwa bar-în sirf ba-nazar i taqdjumin bi-l-lafz, kisî qadar fauj sarhadd par jama' kî gaî hai, ki agar "British" Barhmâ par kuchh bhî kharâb asar parne kâ ihtimâl ho, to wuh kâm de ; nur fasâd ko roke. Yih fauj is nazar se nahîn bhejî gaî ki khwâh-ma-khwâh jang hî kare.

Pas hamâre 'ilm o yaqîn men fauj i kasîr kâ yîn zâhir karnâ, ki ham larne hî kî niyat se âe hain, khilâf i hikmat hai aur is men kharch bhî ziyâda hotâ. Jis-qadar sipâh wahân maujûd hai, wuh bil-fi'l har kâr-rawâî ke kiye kâfî hai. Waqt i zarûrat aur fauj ba-âsânî bhejî jâ saktî hai. Logon kâ qâ'ida hai, ki zarâ si bât sunî aur mubâlagha ke sâth us ko chau-tarfa bayân karnâ shurû' kiyâ. Fauj bhejne kî khabar jo mashhûr hui, to ba'z hazrât ne yih gap urâ dî, ki itmâm i hujjat ke liye ek safîr minjânib i Gavarnmant i Hind bhejâ gayâ hai, magar ab is khabar kî sarkârî taur par tardîd ho-gaî.

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ROMAN-URDU JOURNAL.

No. 12 *May* *1879.*

As we informed our readers in our last number, there was no meeting of the Society at the end of April. A meeting will be held on the last Saturday of May, in the Lahore College, at 6 P. M., at which we trust members will be present.

TRANSLITERATION IN THE MIDDLE SCHOOL EXAMINATION.

We regret to inform our readers that an attempt has been made by some of our opponents to strike out the marks for transliteration from the Middle School Examination Scheme. We say that the attempt has been made by our opponents, for it can scarcely have *originated* with friends of the Roman-Urdú movement, though we are sorry to add that some who are generally supposed to favor our reform voted against us on the matter in question.

A Committee of selected officers was recently appointed by the Panjáb Government to consider various educational matters, and we understand that at the last meeting of this Committee a resolution was carried that the transliteration marks should be omitted from future examinations.

We write from rumour only, but we believe that the Committee consisted of eight members, of whom five voted against the transliteration marks and three in favor of their retention.

The total number of marks under the Middle School Examination Scheme, as it at present stands, is 400. Of this

total, 300 marks are allotted to the subjects which *every* boy must take up in the following proportion :—Urdú 75, Persian 75, Arithmetic 100, History and Geography 50.

The remaining 100 marks are allotted either to English or to Mathematics, according to the School—Anglo-Vernacular or purely Vernacular—from which the candidate comes.

Now, omitting the marks for English, all these marks, with one trivial exception, are awarded to work in the Persian character, and in that only. The exception is that 15 marks under Urdú are allotted to "transliteration"—that is to say, 5 or 6 lines are given to the candidate in the Persian character, to be written by him in Roman according to the Jonesian system. These are the marks of which our opponents now wish to deprive us.

We are reminded of the parable in which the rich man who had "exceeding many flocks and herds" deprived his poorer neighbour of the "one little ewe lamb which he had brought up and nourished." Our opponents have every advantage—except those of argument and reason—on their side. They bask in the sunshine of viceregal favor. They rejoice in the strength of Bismark's motto "Beati possidentes." Their cause is buttressed at one corner by the support of uneducated native prejudice ; at another by the dead-weight of official obstructiveness ; at a third by the indolence of those Europeans who hold aloof from our movement because they do not care two pence for Oriental reform or Oriental interests of *any* kind. With all these advantages on their side, is it possible that our opponents grudge us the paltry score of 15 marks, which represents, in the Middle School Examination scheme, the important and—to us—paramount principle, that the natives of India should learn to read their mother-tongue, in the printed character of the civilized world ? In his remarks on the Education Report

for 1877-78—which are printed on another page of our Journal—His Honor intimates that he is not altogether in favor of Romanized Urdú; but there is nothing in those remarks to imply that he wishes to *stamp out* the movement we have inaugurated. On the contrary, he admits that—"The experiment of the transliteration of Urdú into Roman character is, no doubt, an interesting one,"—Indeed, we cannot suppose that the Panjáb Government would, under any circumstances, favor the policy of the "Inquisition" in a matter of Educational interest.

But, on what other ground can the proposal to strike out these 15 marks be justified? It cannot be said that so small a number of marks will impair the general value of the Examination test in Persian. It cannot be said that they are unfair to candidates who refuse to learn the Roman character, for such candidates can get sufficient marks to pass from the Persian alone. As a matter of fact, all candidates—at any rate all that we have met—*do* attempt transliteration, and the fact that they do so is of course an argument on our side against those who assert that the Natives of India will never accept the Roman character.

Again we ask, why should these marks be struck out? The Committee appears to have sat in secret, and until we see some authoritative statement of their reasons, we are unable to say what the exact motives of the majority may have been. But we understand that one reason urged against the marks was the *extreme easiness* of the subject! Surely, those who urge this objection put a weapon into our hands which we are justified in turning against them. Can they, while urging this argument, maintain with the same breath that the Persian is as easy and legible a character as the Roman?

Obviously, a distinction must be drawn between the boys from Anglo-Vernacular and those from purely Vernacular schools. To the former, who are already familiar with Roman in its connection with English transliteration, is very easy. But are our opponents prepared to take their stand on the ground that the knowledge of the Roman character is *altogether* useless to the ordinary Vernacular student? In many cases the very milestones and sign-posts that are to guide him to and from his place of examination are in Roman only. If on the other hand, the knowledge of Roman be considered a matter of any value at all to such a student, can it be said that the allowance of 15 marks is an extravagant one for the accomplishment?

In a previous number of our Journal we expressed an opinion that the examination in Roman should be a thorough one. We offered some suggestions for making it more thorough than it has been hitherto. We now offer other suggestions of a similar tendency. It should be remembered that the mere representation of one letter by another is only a part of transliteration. The great value of the Roman character consists in its use of "paragraph" of "punctuation" of "italics" of "brackets" of "notes of exclamation and interrogation" and generally in its placing in a clear light, the dependence or independence of words and sentences. All this should be tested by the examination. Some sentences should be easy. Others should be difficult and involved. Hitherto prose only has been given; why not give poetry as well? Hitherto Urdú only has been transliterated; why not Persian also? We submit that the correct transliteration of a passage of Persian poetry is of itself no mean test of Persian scholarship.

Again, is there no place in Indian Education for the Hindí character? Among the eight selected officers—Pro-

fessors, Authors, Scholars—who formed the Committee, was there no one to say a word for the Nágarì? Has it come to this that the Roman-Urdú Journal—of all publications in the world—must take upon itself the advocacy of the old and venerated Indian alphabet? We will not refuse the brief. As a general instrument of Education the Nágarí has been long outstripped by its rivals, the Persian and the Roman, but there is no reason for casting it aside altogèther, as though it were an unclean thing. For a scholarly appreciation of Urdú, and for an intelligent use of transliteration itself some knowledge of Nágarí is extremely useful. We cannot offer the Hindí character—*apart from the Roman*—any portion of our poor little allotment of 15 marks, but we are prepared to advocate the addition of one or more Hindí paragraphs to the transliteration paper with a view to their correct rendering in Roman.

Will it be said that 15 marks are too many to allot to transliteration, when it is understood that these marks embrace—(1) Roman Caligraphy, (2) a scholarly analysis of Urdú and Persian composition, and (3) an intelligent appreciation of the Hindí character, in addition to familiarity with the recognised rules of Roman-Urdú Orthography and to practical skill in the use of the Roman-Urdú character, both printed and written?

The Panjàb Government itself ordered the introduction of the Roman character in the Middle School Examination. Its orders were issued after due consideration of the subject* and nothing has occurred during the last three years to make the value of the Roman character less now than it was in 1876. The Director's views on the subject are unchanged, and surely this is a matter in which some regard should be had to the personal opinions of the Head of the Educational Department.

* See page 13 of the Director's Report.

We submit that the question is one of sufficient importance for Government to ascertain the bearing of public opinion—official and non-official—before it seeks to undo the work which it itself commenced some years ago. Transliteration may not be a subject on which it is possible to rouse popular enthusiasm, but there are many who hold our views in their entirety, and there are many more not yet prepared to support the full programme of our Society, who will admit the unfairness and impolicy of arresting the important growth of native public opinion which has ensued and is likely to ensue from these 15 marks in the Examination Scheme.

We trust that those of our friends who are likely to be consulted in the matter,—whether as Members of the Committee or as Members of the Senate of the Panjáb University—will have the courage of their opinions, and will do their best to resist this attack on the principles of our Society.

The Punjab Education Reports for 1877-78.

Probably the majority of our Panjáb readers have seen the above report, and do not require us to summarize its contents. There are, however, many beyond the limits of our Province for whose information brief notice of its leading points will not be out of place.

The Director reports a slight decrease in the number of schools but an increase in that of students. The fees levied in District Schools and their Branches have increased greatly. In connexion with female education the Director observes that there is little of interest to record during the year under report. Admittedly, the best schools of this class are those under Missionary influence.

The subject of Text-books is referred to at some length, and in connection therewith, we note the following paragraph as one indicating the true Educational policy which all Educational reformers do well to keep constantly before them :—

"I conceive that the principal objects of popular education should be so to train the mental faculties that any duty undertaken in after life may be carried on with intelligence ; to impart information that will prove of practical use in years to come ; so to train the eye and the taste that the most humble may derive pleasure from beauty in nature and in art ; to train the moral feelings so that the schools may turn out good men and good citizens ; and lastly by inculcating the importance of cleanly habits and the necessity of pure air and water, and the observance of elementary principles of hygiene, to develope a healthy body."

With reference to the Panjáb University College, it is noted, as an event of considerable importance, that the Secretary of State has bestowed on that Institution the powers of a University, though at the same time he has suggested that the degrees in Arts conferred by the new University should bear a different title from those conferred by others in England and in India.

The Director's general remarks conclude with some animadversions on the standard of English in the Panjáb University College Examination and with a quotation from a previous report regarding the manner and bearing of boys who receive an English educaion in Government Schools.

The above is an outline—necessarily a hurried and meagre one—of some portions of the Report. We may be able to notice others in subsequent Issues of our Journal. We would conclude by remarking that there are two topics

which we have purposely omitted from our sketch, though they are topics of considerable interest. The first of these is the discussion raised by Mr. Pearson. We have referred to this elsewhere. It is one of very great importance but cannot be treated satisfactorily in a hurried outline like the present. The second is the subject of photo-zinco-graphy in which the Director takes great interest. We omit this because we hope that the Director will himself furnish us with a paper regarding the process and its advantages.

The Panjab Education Report on Roman-Urdu.

The references of the report to the subject in which this Journal is specially interested require more detailed notice at our hands. We reprint them *in extenso*. In the body of the Report page 12 we read as follows :—

Opinion on the introduction of Roman-Urdu.

15. Mr. Alexander writes as follows regarding some proposals of Mr. Tolbort, Deputy Commissioner of Gujránwâlla, regarding the introduction of the Roman character :—

"Mr. Tolbort, Deputy Commissioner of Gujránwâlla, supports in very earnest language the opinion that the substitution of the Roman for the Oriental alphabets is absolutely essential before our system of education in India can be regarded as in any way satisfactory ; and he would put this view into practice by reducing the present number of our Vernacular and even of our English schools, and expending the savings thus effected on the introduction of the Roman character in the remaining schools, and on the creation of a Romanized literature. An annual report is hardly the proper place for the discussion of such a large question as this, and I do not propose to offer any remarks on it ; but the subject is one of such vast importance, and has so many enthusiastic supporters, that I could not leave Mr. Tolbort's suggestion altogether unnoticed."

"An annual report is, as Mr. Alexander observes, hardly the proper place for the discussion of so large a question as the general introduction of the Roman character, but it may

I think, be interesting to note to what extent the Roman character can be used with advantage under our present educational system, without any reference to the expediency or otherwise of encouraging its general adoption. In the first place, it should be observed that there can be no question of the substitution of the Roman character for the Persian in primary schools. The new series for primary schools can I think be printed almost if not quite as cheaply by photo-zinco-graphy as would be possible if it were stereotyped in the Roman character, and the text of future books of the series will I hope nearly approach though it is impossible to equal the Roman character in clearness. This, however, is really beside the question. If the Roman character should ever supplant the Persian it must of course be taught in preference to the latter in primary schools. Under existing circumstances however a knowledge of the Persian character is indispensable, and to teach the Roman character in addition to the Persian in primary schools would involve much inconvenience without any corresponding advantage. The Roman character therefore cannot be taught at present in primary schools. Ability to read and write the Roman character is however tested in the Middle School Examination in accordance with the orders of Government issued after due consideration of the subject.

The power of reading the Roman character can be acquired by the Students of Middle Vernacular Schools without difficulty though it is put to little practical use at present ; and I have long considered that the progress of these boys in mathematics, history, geography and elementary science would be greatly facilitated by the publication of Roman-Urdu Manuals on these subjects. Works on history and geography in which many names occur present the greatest practical difficulties when lithographed in the Persian character, though

every attention may be bestowed on the accurate transliteration of the names. The careful elaboration of many years also has made it possible to bring out in a form quite unapproachable in the Persian character all works on mathematics and other books where different symbols are introduced and a variety of type is used to fix the attention on particular points. As the boys for whom these books are provided learn in any case the Roman character, and as they have ample practice in keeping up a knowledge of the Persian character, being required to write a great deal and also to read a considerable amount of Persian literature, the comparative merits of the Roman character as applied to school books in the subjects above indicated is all that has to be considered, and in this respect its advantages for the reasons above specified, and others into which it seems needless here to enter, are I think incontestable. I may add that the translation of the primer of Physics has been already printed in the Roman character, though the execution in this case is, I regret to say, somewhat inferior.

The introduction therefore of the Roman character to the extent above specified will be advantageous, as an educational measure, irrespective altogether of its general use; though it is of course evident that such a measure will facilitate its adoption for ordinary purposes should Government see fit hereafter to encourage the practice, or any party amongst the natives desire to give it a trial."

On these remarks by the Director, the comment of His Honor the Lieutnant-Governor is as follows :—

ROMANIZED URDU.

"The observations of the Director on the subject of the introduction of Romanized Urdú are of much value; but the Lieutenant-Governor does not desire to see this system

at present introduced as regular part of higher education; for he believes that it would be unpopular with the better classes of natives, while its advantages are not yet so indisputably proved as to render its adoption by the Government justifiable. The experiment of the transliteration of Urdú into Roman character is, no doubt, an interesting one, and, for Europeans, who have not studied the Persian character early in life, and whose eye consequently never becomes familiarized with the written character, there is an undoubted advantage both in the Law Courts and in studying the literature in a character easy in itself and familiar.

But with the native of India the case is different. Taught the character as a child, his eye has no difficulty in mastering the Persian printed or written character, and not being familiar with the Roman character, the argument in its favor is somewhat reversed. Moreover, as Urdú is not treated in the Roman character, nor can be treated phonetically, the student is compelled to possess an accurate etymological knowledge of Urdú in the Persian character before he can transliterate it into the Roman.

If the scheme deserves success, it will no doubt gradually make its way in India; but when a highly educated nation like the Germans retain their old and obscure character although so large a number of scholars are in favor of the Roman alphabet, the Lieutenant-Governor cannot but think that it will be long before Romanized Urdú become popular in India.

To some of our readers the remarks which we have just quoted may appear unfavorable to our cause. This is not the light in which we regard them. His Honor admits that the experiment of the transliteration of Urdú into the Roman character is an *interesting* one. This is an important admis-

sion. Nine-tenths of those who oppose us do so from mere prejudice, because they will not devote ten minutes' attention to our phonetic system. They take up a Roman-Urdú book (if they do even so much as that) and at once throw it down again saying that they find it more difficult to read than the Persian. We do not profess to work miracles, and cannot hope to convince an opponent who treats the subject in this cavalier way, but if any one will study it as "an interesting experiment" in the spirit indicated by His Honor, we are sure he will be led in the course of time to accept the principles of our Society.

There is another admission in His Honor's remarks to which we attach some importance. He describes the German character as an *obscure* one—that is to say (as we understand him) he considers it a character obscure *per se* in comparison with the Roman. This is not the position which some of our opponents take. They start with an imaginary axiom that all characters are *equal per se*, the difference between them being simply that each is better suited than the rest to the particular language to which it is at present applied. This imaginary law of language is a pure fiction, but it serves to blind many of our opponents to every argument on our side.

The *real* controversy,—so far as Indian popular education is concerned,—is indicated by the following sentences of His Honor's minute :—"But with the native of India the the case is different. Taught the character as a child his eye has no difficulty in mastering the Persian printed or written character, &c. &c."

Here there is an undoubted difference of opinion between His Honor and ourselves. We suspect that this difference is more apparent than real, but as His Honor's remark stands—taking it in the sense which most readers will

attach to it—the difference of opinion is as wide as it possibly can be.

Before expressing our own opinion on the main issue we would offer two verbal criticisms on His Honor's remark.

In the first place, we would submit that the word "printed" is an ambiguous one. Ordinarily, books in the Persian character—those in use in Government Schools as well as those otherwise read—are lithographed, not "printed"—in the European sense of the word.

In the second place, we object to the word "mastering" as one which veils the real issue in the case. The difficulty of "mastering" the Persian character is trivial compared with the difficulty of "using" it when it is "mastered."

We trust we shall be excused for offering these verbal criticisms. They are necessary to explain our own view of the case, which is this—that the native of India, (even though taught the character as a child) has *very great difficulty* in *using* the Persian character, whether printed, lithographed or written.

The issue being thus drawn, we would submit that a difference of opinion as to *facts* is necessarily one which may be removed, if means are taken to test the phenomena by direct and crucial experiment.

We could suggest a score of experiments by which our assertion could be put to the test. We would only insist on this condition that the experiments should be made in a wide and comprehensive manner. That is to say, we would ask for their application to *every* class of the native population, and we would insist on the fact that as there are many classes of "readers," so there are many different ways of "reading"—or as we have put it—"using" a book or

manuscript character. There is reading by paid officials, reading by men of independent fortune, reading by tradesmen, reading by soldiers and reading by those who follow the plough. There is reading by men and reading by women, reading by the young and reading by the old, reading in health and reading in sickness, reading with thought and reading without it, reading of one book and reading of a hundred. There is reading as a religious discipline, reading for fashion and reading as a source of intellectual pleasure. There is reading of newspapers and novels, reading of dictionaries and encyclopœdias, reading of abstruse philosophy, reading of foreign history, reading of books of science.

Supposing our score of experiments to be applied in a thorough and exhaustive way, we venture to prophesy that the conviction would be brought home to the mind of every impartial enquirer with irresistible force that the natives of India have *very great difficulty* in "using" the Persian character. The expression "very great difficulty" is of course a comparative one. We contemplate as an essential of the test that our experiments on the use of the Persian character (by natives) should be conducted side by side with experiments on the use of Roman.

But why enumerate a score of experiments when one among the score stands out as preeminently the best. It is this :—Print 50 Persian and Hindustâní books in the Roman character, making your selection as complete as possible in every department of literature. Lithograph the same works in the Persian. Empanel a jury of 50 educated natives already familiar with the Persian character. Devote 3 months to their systematic instruction in printed Roman. Submit the 50 books to them, insisting that they shall read them through in sub-committee—say 5 books apiece in *both* characters. Then ask them whether the use

of the Persian character is or is not a matter of *very great difficulty*—as compared with the use of Roman.

NOTE.—Since we wrote our article on the subject, the report of the Committee to which we referred has been published (see Supplement to *Panjab Gazette*, May 15th, 1879, page 427.)

The paragraph of the report which indicates the attack on transliteration is as follows :—

" XXX.—In considering the Urdú test, the questions of the position to be assigned to transliteration of the Persian character into the (so-called) Roman-Urdú, and to Caligraphy, became prominent. For transliteration, 15 marks have been hitherto allotted to the Urdú paper out of a maximum of 50. The advantage of encouraging the practice at all in our schools is a point on which diametrically opposite opinions may be held. But whatever may be held upon the general question, it was agreed that the mere acquisition of the power of transliteration was, to an Anglo-Vernacular student especially, far too easy to allow the subject to assume any prominence in marks for an examination. And it was finally resolved to exclude it altogether."

Now with reference to the preceding paragraph, the first criticism that we would offer is that through some oversight it contains (what appears to us) a misleading statement as to a matter of fact. The total number of marks allotted to Urdú is, we believe, 75 not 50. The Director's Circular, recently published, distinctly details the divisions of the Urdú examination thus—

1st Paper, Composition	...	25
2nd Paper, Grammar	...	15
Translation	...	15
Hand-writing	...	10
Viva voce Reading	...	10
Total	...	75

Now, on the face of this, it seems to us scarcely fair to say that—"For transliteration 15 marks have been hitherto allotted to the Urdú paper, *out of a maximum of* 50."

That we are justified in calling this statement misleading and inaccurate is clear from the fact that in 1876 and 1878 (there being no examination in 1877) the number of marks allotted was 10 out of a total of 50. The *percentage* is the same, 10 out of 50 being the same proportion as 15 out of 75, or in other words 20 per cent, so that the Gazette statement as to the number being 15 out of 50 or 30 per cent is not correct.

It appears from the paragraph of the Committee's report following the one quoted, that the propose to appropriate the 15 transliteration marks of which they seek to deprive us, to Persian Caligraphy. They add that "these should be awarded to the hand-writing apparent through the language papers of the candidate, and not to any particular set of questions."

The same rule applied previously to the 10 marks then allotted to Persian hand-writing.

The long and the short of the matter is that Urdú had 75 marks previously and will have 75 in future; the only change being that the Committee take the 15 marks for transliteration and add them to Persian Caligraphy.

His Honor reviewing the work of the Committee, writes as follows regarding the adoption of the charges proposed by them:—"The report will now be forwarded to the Senate of the University College, with a request that that body will consider it carefully, with the recommendation of the Hon'ble the Lieutenant-Governor that its proposals be accepted. Several of the points dealt with by the Committee have more special reference to the departmental course of education than to the procedure of the University College;

but the Lieutenant-Governor would not wish to withdraw any question discussed by the Committee from the consideration of the Senate : as, in all matters of popular education, he would desire, so far as may be possible, to be favored with their advice."

So the changes proposed by the Committee are now referred to the Senate of the University College. We fear that His Honor's "recommendation" will be construed by many as an "order" that proposals of the Committee be accepted. This however is not the spirit of the paragraph if we read it to the end. The reference to the Senate is not—as we understand it—a formal and nugatory one. The responsibility of accepting, or refusing, or modifying the changes proposed by the Committee will rest with the Senate.

Assuming this to be the case, we appeal to our friends in the Senate to defend the cause of the Roman alphabet to the last. We ask them to keep paragraph XXX of the Committee's proposals distinct from the multifarious topics which surround it, and obscure its primary importance. We ask them to take such measures as may prevent this special proposal from being sanctioned by some general vote of the Senate without due appreciation of its bearing. We ask them, if they are outvoted, to record their objections in the form of a protest.

For ourselves, though fully aware that the change, (if carried) will be a temporary check to the progress of our principles among the natives of India, we see no reason to relax our efforts in the cause we have undertaken ; we are confident that the force of civilization will in the end be too strong for our opponents however great their official advantages may be.

Editorial Notes.

His Honor says—"The student is compelled to possess an accurate etymological knowledge of Urdú in the Persian character, before he can transliterate it into the Roman." Are we then right or wrong when we claim 15 marks for transliteration in the Middle School Examination Scheme?

In our last number there were several printer's mistakes. We wish to correct one of these, as it is calculated to mislead. Page 19, eighth line from top of the page, Rule IV. instead of "Words analogous to دفع will be written as daf'a"—read—"Words analogous to دفعہ will be written as daf'a."

The errors in the Roman-Urdú portion of our last number were chiefly caused by the printer dropping the mark for ع from its proper place above the line to the body of the word. We note this because it indicates one danger which will always attach to the use of ' for ع.

On the other hand, it is well to note one objection to the use of the dotted vowel for ع, on which we have not laid much stress before, but which deserves consideration. When our phonetic system is universally applied, we may require dotted vowels for another purpose, *viz.*, to devote slight variations of pure vowel sound, not sufficiently expressed by our present equipment of marks.

We have received a very interesting paper from Lieutenant Temple on the subject of transliteration. It will appear in our next issue.

We have also received a letter from Mr. Read the Consul-General of Netherlands India at Singapur. This too will appear in our next number.

We would again remind Members of our Society that their subscriptions are due for 1879, (see number for April, page 1).

As our funds do not admit of our keeping a paid Secretary or even a Clerk for Office work we trust that our friends will remit their subscriptions without giving us the trouble of writing to each individually.

We congratulate the Panjáb University College generally, and Dr. Leitner in particular, on the éclat of the College Convocation in April last. The speeches were of too great length for us to reproduce them in extenso, but we may be able to give some extracts in our next issue.

Indian Geographical Names.

The Royal Geographical Society are taking energetic steps for organising a uniform system for the spelling of names of places throughout the globe.

A commencement has been made with the Indian names which the Government authorities are not yet decided about, and a complete printed list of these has been drawn up and prescribed for use in the Society's publications. The names in Major St. John's map of Persia, Major Wilson's Afghanistan, and Lieut. Stiffe's (I. N.) charts, of the Persian Gulf and Mekran, making up the whole of the Iranian peninsula, will then be tabulated and revised by a competent hand, in accordance with a system devised recently by Sir H. Rawlinson, under instructions from the India Office. The Society then propose to turn their attention to African names, and frame on the principle of adopting the lists Jonesian vowels, and K for hard C, except in names of European derivation. These steps are preliminary to a more universal set of rules applicable to all parts of the globe.

Sir Joseph Hooker has recently been travelling in Morocco. From his description it is evident that the condition of that country is as deplorable as that of other Muhammadan States. In the course of his tour he visited the Spanish Colony of Ceuta, and the contrast between it and the rest of the country compels him to make the following admission :—

"Say, what we will, there is a vast gap between the condition of the least advanced countries of Europe and the barbarism from which no Muhammadan State has yet contrived to raise itself."

The Madras Mail of March 5th contained a review, in which the subject of Romanizing was favorably considered. The Jonesian system of transliteration has been applied to all the Dravidian languages, and we gather that the progress of our movement in the Madras Presidency is perceptible though slow.

The Director General of Telegraphs publishes a Quarterly Guide with the Rules of his Department for Inland and Foreign messages.—Rule No. 7 for Inland messages is as follows :—

"All messages must be legibly written in the Roman character or in Arabic figures ; subject to the above limitation messages may be sent in the vernacular, or any foreign language, or in cipher, if written in the Roman character or in Arabic numerals.

At Stations other than the Presidency Towns every assistance possible is afforded to natives in the translation of messages into English and *vice versâ*.

The Journal of the Royal Asiatic Society for April 1878 contains an article by H. L. St. Barbe on Burmese

Transliteration. The system of transliteration advocated is based on the Jonesian system. Apparently the great difficulty in Burmese transliteration is the remarkable divergence between the word as spoken and their orthography according to the written Burmese character.

The following extracts in Roman-Urdú are taken from an account of the Hardwár Fair published by the *Kaukab i Hind*. We have altered the "g" to "gh" to denote "ghain," but have not thought it necessary to insert the apostrophe for "ain"; *i. e.*, we leave the vowels as they stand in original, asking our readers to supply the dot from their own knowledge of the language.

Hardwár ke Mele ká Bayán.

Yih melá jo tamám Hindustán men mashhur hai, har sál March ke ákhir yá April ke shurú men hotá hai, aur bárahwen baras ek bhárí melá jo ki "*Kumbh*" kahlátá hai, partá hai, chunánchi imsál is tarah ká melá húá. Yih melá March 22wín se April 12wín tak húá, bahut ádmí is men sharík the. Shurú hi men haiza húá, aur 4 ashkháss mar gae, jis kí khabar akhbáron men dí gaí, aur bahut zilaon men log mana kiye gae, ki Hardwár ko na jáen. Bímárí jald dúr húí, lekin is wáste ki khabar phail gaí, log kisí qadr ruk gae.

Ráqim bhí gayá, aur 8win April ko wahán pahunchá. Hardwár yane Harí (yá Vishnu) ká Dwár wuh jagah hai, ki jis se Gangájí paháron se nikaltí, aur samundar kí taraf bahtí hai. Jaisá názirín i *Kaukab i Hind* ko malúm hai, is kí bábat bahut se qisse hain, lekin un ke bayán karne se kyá fáida hogá? Gangájí ek bahut mashhúr faida-bakhsh daryá hai, aur bas.

Hardwár ek bahut chhotá gánw Gangá ke kináre aur "Ganges Canal" (yá nahr) ke sire par hai. Us men kuchh kuchh dúkánen aur 5 yá 6 mandir hain, lekin rahnewale thore sháyad 1000 se kam hain. Ek lambí galí hai, jo ki ghát ko gai hai, lekin yih galí aisí tang hai, ki mele ke dinon men bare khatre kí jagah hai, aur kuchh shakk nahín hai, ki guzre zamánon men yahán hazárhá ádmí bhír men dab gae honge.

Yih jagah beshakk khush-numá hai. Donon taraf pahár hain, jin kí únchái qaríb 1000 fut hai, aur in paháron ke bích men daryá bahtá hai, aur is ke kaí ek dhárá hain, jin men aur jin ke kináron par bahut se gol aur khúbsúrat patthar hain, jaisá samundar ke kináre par páe játe hain. Bahut se bándh bhí hain, táki pání nahr men chale, yá jab bahut páni us men á gayá, in ke kholne se pání kam ho jáwe. Ek kos Hardwár se dakhan kí taraf do gánw hain, Khankal, aur Jawulípúr ; yih bahut puráne hain, aur un men bare bare Brahman log rahte hain, jo ki Hardwár men pújá wgh karáte hain. Yih log beshakk bahut amír ho gae hain, kyúnki roz roz sál bhar játrí log wahán áyá karte hain, aur kuchh na kuchh in Brahmanon ko diyá karte hain. Sunne men áyá, ki ab se koí aur bhárí melá Hardwár men nahín hogá, aur ki Gangájí kí pawitrtái játí rahegi. (Rel aur pul ke wajh se) lekin yih Brahman log kahte ki yih bilkull jhúthí bát hai, khair dekhá jáegá.

Hardwár ke bích men ek ghát hai jo Harí ká pairí kahlátá hai, aur yahán sab log snán karte, aur is jazíre par sab játrí log aur saudágar tikte hain. Donon taraf páni hái, is wáste mumkin hai, ki log tandurustí ke sáth wahán rahen. Aur is jazíre men bhí bázár aur dúkánen maujúd hain, goyá ki ek chhotà shahr haí.

Imsál qaríb 8 lákh ádmí mele men házir the. Pichhle Kumbh men yane San 1867 Iswí men 15 lákh the, so yih ek chhotá melá thá, banisbat us ke. Tau bhí bahut log wahán jama the. Har súbe ke log, Bambaí, Sindh, Rajputána, Pan-

jáb, Garhwál, Kamáún, Mashriqí o Maghribí, Awadh, o Bangál se áke wahán jama the.

Bahut log Márwár se únton par áe the, bahut rel par, aur bahut paidal. Khásskar tamám mulk ke faqìr log wahán maujúd the, yane Udásí, Bairágí, Sanyásí, Akáli, Jogí, aur bahut chhote chhote firqe. Ek guroh jab mele ko játe the, Rurkí men thahre, aur Sarkárí godám se ek bahut barà " bell " (ghanta) mol liyá, jis ká wazan 9 man se ziyáda, aur qímat Rs. 600 thí, we is ko mele ko le gae, aur apne bágh men rakhkar khúb bajáyá, aur barà tamáshà kiyá. Un ká iráda thá, ki mele ke bad us ko apne sang Panjáb ke kisí shahr men le jáwen. Kaho, kyá 30 baras guzre log aisí walayatí chíz mol lete the? Ek aur guroh ne ek dasta bájá bajánewálon ká muqarrar kiyá, aur yih log waláyatí báje din o rát bajáte the. Yih bhi ek naí bat thí.

Sarkár kí mihrbánì se intizám niháyat achchhá thá, aur qábil zikr karne ke. Yane Sarkár se qarib Rs. 30,000 kharch húe, pul banáne aur aur taiyárí men ; is wáste logon se mahsúl liyá gayá, 1 ána fí ádmí. Bahuton ne inkár kiyá, aur taajub nahín ki bahuton se wasúl na húá, lekin aksar sabhon ne diyá.

Saháranpúr ke Kalaktar sáhib ke ikhtiyàr men yih melá supurd kiyá gayá, kyúnki Hardwár us ke zila men hai, lekin siwáe in ke aur afsar Iláhábad o Rurkí o Dehra Dún, o Bijnaur se wahán bhí házir the. Polís ke log bahut the, aur do Kampaní risále kì maujúd thí. Do tín Dáktar sáhib bhí wahán the, aur ek do shafá-kháne, yahán tak ki sab báton men bandobast achchhá thá.

* * * * * *

Ek do roz mele ke khatm hone ke peshtar haizá phir húá, aur ek din bís láshen ek jagah milín, aur usí din 45 maríz shafákháne men maujúd the. Aisí bhiron men yih ghaìr-mumkin hai, ki bímárí na howe, aur afsos kí bát hai, ki saikron kos tak phail játí hai. Jab ham lautte the, ham ne sunà, ki haizá

Bijnaur o Murádábád men húá, aur áj tak kyá jánen kitne bechára log idhar udhar mar gae honge! Qaríb 30 ádmí bhír men mele ke khás din men dab gae, aur chand faqír log ek pul se Gangájí men kúdke dúb gae: is tarah mele se bahut nuqsán húá.

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NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolution passeds at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscriptions. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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ROMAN-URDU JOURNAL.

No. 13 *June* *1879.*

PROCEEDINGS AT THE SOCIETY'S MEETING, MAY 31ST, 1879.

1. A paper by Mr. R. C. Temple on the subject of transliteration was laid before the meeting.

2. His Honor's remarks on the subject of Romanized Urdu were read.

3. A letter from Mr. Read, Consul-General for Netherlands India at Singapur, was also read.

4. The draft of a letter to Government, on the subject of the Society's work, was laid before the meeting. It will be the subject of further consideration.

5. A resolution was carried to propose transliteration as an "optional" subject in the Middle School Examination scheme.

TRANSLITERATION MARKS IN THE MIDDLE SCHOOL EXAMINATION.

It will be seen from the above report of our Proceedings that a resolution was carried at our meeting of the 31st May to propose an "optional" examination in Transliteration.

Before we proceed further with this proposal, we would make a last appeal to the Senate of the Punjab University and to Government itself to reconsider the vote of the Educational Committee as to the rules at present in force.

We fail to understand the reasons which are urged against the marks hitherto sanctioned, and we consider it a grievance

that the Committee have given so poor and meagre a statement of the motives by which they were influenced. If the Committee had given those interested, warning of the proposed change, and had permitted full and public discussion of its bearings before their vote was given we should have had less cause of dissatisfaction. As it is we complain that a matter which is (from our point of view) of the highest importance has been adjudicated against us in an off-hand way by a Committee whose chief attention was directed to other subjects, and who by their own confession evaded the main issue involved. They say "But whatever may be held upon the general question, it was agreed that the mere acquisition of the power of transliteration was, to an Anglo-Vernacular Student especially, far too easy to allow the subject to assume any prominence in marks for an examination. And it was finally resolved to exclude it altogether." As to the subject assuming "any prominence in marks" we may reply that our little allotment of 15 can scarcely be said to confer "prominence." It is bare recognition, nothing more.

To us the maintenance of transliteration in the Middle School scheme is not a matter of petty detail or of departmental convenience. It is a matter on which depend the future of Oriental Literature and the permanence of Indian progress. Either the Roman character (as applied to Urdu) is better than the Persian character or it is not. Even our opponents cannot deny the importance of this issue. To determine it (so far as natives of India are concerned) we *must* teach our Indian fellow subjects the rules of transliteration. How else *can* they form any judgment as to the point in disputes?

During the past three years the influence of the Examination in bringing about this result, (so far as our own Province is concerned) has been appreciable and sure. Obviously there have been obstacles to the full development of that

influence. The Examination itself has not been so thorough as it might have been. The books commonly read by boys in the Government Schools and by men of ordinary occupations have not been transliterated. The value of Roman-Urdú in our Government Courts and Offices has not yet been recognised. Notwithstanding these drawbacks, it will be found by those who will take the trouble to make enquiries on the subject that the percentage of native lads who can read and write Roman-Urdú now is *very much larger* than it was in 1876. The influence of the examination on the book market has been equally noteworthy. In the tenth report of the Religious Book Society (1877), page 31, we find the following remark in confirmation of this statement. "The plan of publishing small Roman-Urdú editions of these" (books of the A. L. O. E. series) "was also most opportune. For, the Government of the Punjab having ordered that Roman-Urdú should be taught in all Government Middle Schools, these Roman-Urdú books find a ready sale to the boys and teachers in these Middle Schools." Again at page 39 another writer says, "The Roman-Urdú books are in great demand in Government Middle Schools." The Religious Book Society's Report for 1878 does not refer specially to the influence of the Middle School examination, but its statistics prove clearly that the sale of Roman-Urdú books is still on the increase. According to the report for 1877, the Society during that year issued 1721 "books" and 2427 "tracts" in Roman-Urdú. In 1878, the issues recorded are 1773 "books" (not specially classified), and 9161 "books" of the A. L. O. E. series. As the report for 1877 did not show the A. L. O. E. series separately and as that for 1878 omits all mention of "tracts" in Roman-Urdú, we are perhaps justified in assuming that works of the same class are referred to, and that the sale of these smaller publications rose from 2427 in 1877 to 9161 in 1878. Anyhow, the aggregate sale of Roman-Urdú publications in 1878,

whether we call them books or tracts is a very large one—apparently far larger than the number sold in any previous year.

Now, of course, it is open to our adversaries to say that they wish to stop this growth of the Roman-Urdú movement. If so, they are perfectly consistent in their efforts to strike out the transliteration marks. We are not addressing our present argument to those opponents who take this stand. We are appealing to those, who regard the Roman-Urdú movement as an "interesting experiment," who are willing to give it fair play, and who appear to have decided the question of the marks against us on secondary considerations, on considerations which are petty and narrow in comparison with the main issue involved.

Some of our readers will smile at the tenacity with which we argue the point. They may say that those who have raised the question have made up their minds to strike out the transliteration marks and out they will go—argument or no argument. It may be so. In that case having submitted our own opinion for what it is worth, we have nothing more to say.

But if our opponents still have ears to hear, we would appeal to them to act in the spirit of English Statesmen—to accept some *compromise* which will meet their own views *in part*, without any attempt or appearance of an attempt to to overwhelm those who think differently. If, for instance, instead of striking out the transliteration marks altogether the Senate will reduce the number by 5, add the mark so reduced to those previously allotted to Persian Caligraphy, and leave us 10 to represent the Roman character—if the Senate will do this, our opponents will still have the satisfaction of triumph, while we shall not entirely be deprived of the facilities which we require in order that we may submit the merits or demerits of the Roman alphabet to native public opinion.

EDITORIAL NOTES.

We publish Mr. Temple's paper on transliteration in this number of our Journal. Pressure of other work prevents us from reviewing it in detail now, but we hope to do so in our next.

We also publish an interesting contribution by a member of our Society on the subject of Normal Schools. If other members should take a different view from the writer, we shall be happy to open our columns—on this as on all Educational topics—to free discussion on every side.

We commend, to our readers the following remarks by the late Professor Blochmann, on the difficulties thrown in the way of the Historical Student by causes arising from, or connected with, defects of the Persian character.

"The first and greatest difficulty connected with the study of the sources lies in the corrupt state of historical manuscript. The copyists of Indian manuscript as a rule, scarcely understand, or care to understand, the texts they copy, a fact which has made Indian manuscript a byword with Oriental scholars. Without possessing three or four good manuscripts of a work, it is impossible to prepare a translation. Even our printed texts are little better than superior manuscript and those who undertake to translate the histories (we speak from experience) cannot dispense with manuscript in addition to the printed or lithographed works.

The next difficulty lies in the deficiency of our knowledge of Indian Geography. *There exist no works of reference.* The beautiful maps of the Topographical Survey are issued without indexes of names, and the existing *Gazetteers*, and perhaps those in course of preparation, do not give the native spelling of places, and are, besides so meagre and unauthenticated as to be useless. Moreover, old towns have become unimportant villages, or have changed names, or

have left their original site, or have altogether vanished from the surface of India; others again have two names, one sanctioned by centuries, the other given by the Muslim ruler. The character also of the manuscript abounding in small diacritical marks, the least shifting of which alters the pronunciation of a word, only increases the difficulties, and makes it a duty to judge charitably the labors of editors, and perhaps—the "superintendents" of their editions.

It may be useful to give an example of the geographical confusion of Indian manuscript and printed historical texts. Without going to another period of Indian History, let us take, as an example, the geographical names which occur in the printed and written records of the events of the three months' interregnum between the death of Jahángír and the accession of Sháhjahán. The place near Rajor where Jahángír died, is called—

Chakkarhatti, in the Tuzuk,
Jangazhatti, in the Iqbálnámah,
Jangizhatti, in the 'Alam, Arái Sikandari (manuscript),
Chatkarhatti in the Másir-ul-Umará (manuscript),

and is left out in the Pádishahnámah and Kháfí Khán.

The place in the Dakhin between the Tápti and Narbadda where the courier Banárasí found Sháhjahán is called,—

Khaibar, in the Tuzuk,
Jantr, in the Iqbálnámah,
Khair, in the Pádishahnámah,

Kháfí Khán leaves out the name and merely calls it "a fort."

Again, the town on the right bank of the Narbadda, which Sháhjahán reached after crossing it, is called—

Sanbúr, in the Tuzuk,
Sanúr, in the Iqbálnámah and Kháfí Khán
Senúr, in the Padishahnámah,

whilst the opposite place on the left bank of the Narbadda is called—

Bábá Piyárah in the Pádisháhnamah and Iqbálnámah. Bábá Piyàrí in Kháfí Khán : and the Tuzuk, whose editor could not read the word in his manuscript makes a clever conjecture, and puts in his text *biyábyári*—— Sháhjahán reached the opposite bank *by swimming* !

Lastly, on the 4th Jumáda, I, Sháhjahán reached the territory of Rána Karan of *Gogundah* (Pádisháhnámah) for which all other printed and manuscript texts read *Golcondah* !

We assure the readers that the examples, which we have given do not present an extraordinary amount of confusion ; for, in all cases we know the probable situation of the places referred to, and in six cases out of ten, the sheets of the Topographical Survey will *suggest* the correct spelling, though their mode of spelling names is by no means satisfactory or uniform. But when the position of a place is not even approximately known, which is more frequently the case, we may indeed say *hic hæret aqua.* Conjectures are then of no avail, unless one should be inclined to imitate the example of a gentleman at home, who, on reading of an event which happened at Saháranpur, remarked that he never, during his stay of five years in India, heard of such a place, and that it was a palpable mistake for Serampore, a well-known town in the neighbourhood of Calcutta !

We see from an advertisement by Messrs. Newman and Co. that they have in the press a Romanized edition of the selections prescribed for the Lower Standard Examination.

We ought long ago to have called our readers' attention to the *Makhzan i Masíhí,* a monthly periodical in Roman-Urdú, published at Allahábád. The following adver-

tisement, (which we take from the *Civil and Military Gazette* shows the character of the magazine.

Makhzan i Masihi, or the Christian Treasury, an illustrated Family Magazine in Roman-Urdú.

Somewhat on the model of the *Leisure Hour and Sunday at Home*, this Magazine was started in 1868, and has already furnished a considerable part of the most useful and attractive Christian Literature which is accessible to Urdú readers. The volumes already issued are a treasure house of instructive matter, set forth in clear and idiomatic Hindústání. They contain many articles of sterling worth on Theological, Devotional, Expository, Historical, Scientific, and other subjects, many original and well-selected Stories, and a number of valuable works published serially. It is issued in monthly numbers of 40 pages each, and the subscription price is Rs. 2-6-0 per annum, postage included. It can be confidently recommended to the Native Christian community, to all those who are interested in the circulation of a pure literature in this land, and to those who in their study of the Vernacular are in search of reading matter that is neither impure nor puerile.

We take the liberty to reprint a story from one of the back numbers of the *Makhzan i Masíhí*, in the Roman-Urdú part of our Journal.

We would again invite the attention of members to the fact that their subscriptions are due for 1879, and would ask those who have not yet done so to send in their subscription without delay.

The next Meeting of the Society will be held on the last Saturday in September.

TRANSLITERATION.

With reference to the remarks on the transliteration of certain letters in the Journals of February and March last, I would ask your permission to make the following remarks.

It seems to me that a dual system of transliteration is unavoidable, *viz.*, one for ordinary practice and for books in which philological consideration are a matter of no importance, and one for scientific and educational works in which philological distinctions are a matter of first importance. Having so divided my subject, I propose first to deal with the simpler and more practicable system, though I hope to show that to be sound it should be dependent on, and spring from the more complicated and scientific system. For, as a matter of fact, it matters little what system is adopted in daily intercourse so long as it is easy and generally recognised, and its soundness will be dependent not on the practical men who use it, but on the scientific men who frame it. And this is a point I would ask those who undertake the construction of a transliteration alphabet always to bear in mind; on the framers must lie the responsibility of soundness of principle—the users will employ any system, sound or unsound, that they are taught, or, that is in common practice.

Reverting then to a simple practical system,—at any rate as a useful expedient until some better method shall have been devised,—it seems to me that many of the difficulties we Englishmen at present find in transliterating foreign sounds can be overcome by the simple expedient of using *italic* letters freely. I do not know that there is any objection to be urged against their use except that the presence of a quantity of italic letters on a printed page has a tendency to disfigure it. As an easy expedient for manuscript I know of non better, for the dashing under of words and letters in manuscript to be italicised in print is a widely established custom and one

that leads to very few mistakes, gives but little trouble to the writer and has the advantage of being clear. The use of italics has also the advantage;—all presses possess them, and their use is understood by printers of all descriptions.* Again most languages have not more than two sets of analogous sounds, *i. e.*, there are not usually more than two sets of t's d's, &c., in any given language, so that if one set, *viz.*, that most nearly allied to the English corresponding sounds, be represented by the ordinary roman type and the other by italics, it seems to me that a main difficulty is tided over. At all events for all purposes other than scientific, the use of roman type for sound, corresponding to those in English, and of italics for analogous sounds not found in English would be sufficient, and would have the additional advantage of being clear and practicable anywhere, no specially cut type being necessary in the presses at which the transliterations might be printed. For ordinary practice, therefore, I would suggest the use of roman type for sounds identical with the corresponding English ones, and of italics, or what is the same thing, of under-dashed letters in manuscripts for all analogous sounds without reference to their number. Then, I would represent ز by a roman z, and ذ, ض, ظ, by an italic z; since the main object sought for is not to show the exact spelling of the original, but to show that where an italic z occurs in a word the sound or letter in the original is analogous to the English z but does not exactly correspond to it; or shortly, the object sought for is to put the reader on his guard not exact scientific representation. I do not, however, wish it to be supposed that I would therefore prevent the use of special devices for special letters or sound, as of q to represent ق.

But it may be urged, if the above system be adopted, how is the difficulty of three sets of analogous sounds to be

* In the case of words required to be printed in italics the letters which would ordinarily be italicised would be printed in roman type which is indeed the existing custom.

met in works not strictly scientific, but yet in which the distinctions of the original letters must, to a certain extent, be observed ; taking Hindústáni as an example with its 4 z's, 3 t's, 3 s's and so on ? Here the question becomes divided as to the representation of sounds related to each other and of those that are analogous, but not related. Thus in Hindústáni I would consider ت and ط as related sounds and ٹ as analogous, but not related to the other two. To meet some of the difficulty here, I would employ the leaded or antique type so successfully used by some authors, but I think care should be taken in the use of antique letters, for reasons I will give hereafter. Thus I would transliterate the letter corresponding to the English letter by the ordinary roman type, its related sound by the corresponding italic and the analogous letter by the corresponding antique. Thus, ت by t, ط by *t* and ٹ by t. There are, however, oriental languages so intractable as to have four or even more letters representing analogous sounds, and here I think the use of dotted letters might be resorted to. And if certain presses (for the minute differences now required to be represented in roman character would be unnecessary for any but scientific or special works) kept dotted letters of the three kinds above mentioned ; the roman, the italic, and the antique ; it seems to me that one great difficulty is fairly met, for six kinds of analogous sounds could be then represented if necessary. Thus taking the 4 *z*'s of Hindústáni, ذ might =z, ض =*z*, ظ =z, and ز =z, and we should have two dotted letters still left. Some printer's device would have to be hit upon for representing antique letters in manuscript such as double dashing ; but a consultation with any large press should easily settle that point.*

* Underdashed letters would, of course, answer scientifically all the purposes of underdotted ones, but my objections to underdashing are that it interferes in manuscript with the recognised method of printing underdashed letters, *viz.*, in italics, and that it is clumsy in practice.

With regard to vowels it seems to me that the system above proposed for the consonants could be made equally applicable to them, except that I would employ the circumflex accent to represent long vowels for reasons which will be given below. As regards the transliteration of Hindústání, the main difficulty would lie in transliterating ع in its various sounds. It is perhaps philologically correct to treat ع as a consonant, but in Persian and Hindústání where it avowedly in no way differs from ا in pronunciation it seems to me to be pedantic to so treat it. Would it not do to represent it in ordinary practice by italic vowels? I do not think it can be well ignored, considering the important part it plays in the orthography of the language, and the present system of representing it by an apostrophe seems to be a little clumsy, and however correct ba'ad may be for بعد bâd seems to me to be the pronunciation in Hindústání.

As regards the use of the above system in manuscript, there are two kinds of manuscript writing: the carefully written manuscript where every t is crossed and every i dotted, and the rapidly written manuscript meant by the writer who is thoroughly acquainted with the language employed either for his own use or for that of persons similarly placed. This last we may almost leave out of consideration, as any received form of spelling would suit the purpose of the writer and reader, and the absence of dots and italics or other diacritical marks would mislead neither any more than would the absence of dots to the i's cross to the t's or the running of one letter or word into another. And as regards the other kind of manuscript the underdashing of the letters requiring it would give no more trouble than would the general careful writing of the manuscript. Indeed in manuscript for scientific journals or presses written from a distance all foreign or unknown words are usually printed by hand in capitals, so as to avoid all chance of misprint.

Before proceeding further or to discuss the question of the representations of the aspirated consonants, I would again urge a point I have before raised in this Journal, *viz.*, that a general view of the questions be taken before a system of transliteration for any one language be finally adopted. The framers of a system of transliteration for any one Indian language should always bear in mind that many other important languages exist in India,—all of which require transliteration for the very same reason for which they labour at their particular language. And the more I read the Journal of this Society the more I see there is a dangor of its setting up a special system applicable only to the langauges it deals with, without reference to those beyond its immediate scope, and that this is to be regretted, I hope now to show.

Custom in the representation of foreign sounds in English has considerable sway, *i. e.*, certain sounds and letters assume in time as it were a vested right to be represented in a certain way, and in men's mind a certain combination of letters, rightly or wrongly presume a certain sound in oriental words. Cases in point are—the transliteration of the oriental dental by t and d of the cerebral by a dotted or otherwise diacritically marked t and d, whereas as a matter of fact the English t and d represent more nearly the oriental cerebrals than the dentals. This fact has long been recognised and commented on, but so strong has the present custom become that I doubt if the converse and more correct practice could ever be established. The old system of representing ā or the long a by aw obtained for many years, and Elphinstone wrote the well known name of the Afghán tribe which we now write Kákar as Cawker. Again it is almost universally understood now that the he after a consonant in an oriental word merely implies the aspiration of the consonant,

though people still talk of fûl for پھول and of fir for پھر and so on, and yet Burmese and Tamil, two languages largely studied by Europeans and widely used in our Courts have the sound of th in thing and the as distinctly and constantly as does English itself. Lastly in the official introduction of system in the spelling of place names in India it has been found necessary to allow the wrong spelling of certain well known names to remain as it was. Thus, such words as Lahore, Cawnpore, Calcutta, Lucknow &c., have so fixed themselves in men's minds that it would be impolitic on the whole to try and introduce Láhor, Khánpúr, Kalkata, Lakhnau, &c. Now supposing the principles of the Roman-Urdú Society to be generally adopted and the Roman character to become that of our Courts and our Primary Schools, what would be the first result? Systems of transliteration would have to be devised for each of the great languages of India ;—for Hindústán (Urdu and Dakhani), Persian, Arabic,—Hindi, Bengáli, Panjábi, Marathi, Sindhi. Oriya,—Tamil, Telugu, Canarese, Malayalim—Burmese. Supposing the persons deputed to devise these systems to act each as if there were no other language or set of languages in India, what must inevitably be the result? Sounds, especially vowels, exactly similar in different groups would be represented by different roman or diacritically marked letters, or what is as bad, the same roman or diacritically marked letter would come to have a vested right to be pronounced differently in different languages, with the result that it would, as now, be impossible for a person knowing but one or one group of Indian languages to pronounce a name, or a legal or other technical word belonging to another group when written in Roman character. In short a habit of confusion would be established. Would not such be a deplorable result? And can it be avoided unless the framers of transliteration systems take a more general view of their work than they seem at present inclined to do? I

do not mean to say that a system to suit exactly all the languages of India is ever likely to be devised, but at any rate the error of using different symbols to represent the same sounds could be avoided. To those who would use the systems adopted,—the baboo, the school-boy, the judge absorbed in his daily work,—the particular roman letters used to represent certain oriental sounds would be a matter of no movement. They would use a dotted or italic r or t simply from custom without a thought as to why they were taught to do so. But to the framers of the alphabet the representation of a particular sound by a particularly marked roman letter should be a matter of great importance,—a thing to be carefully thought over and discussed.

To return for a moment to oriental sounds and their representation from a general point of view. There are in Tamil three r's,—the liquid r of English, the rough rolled r heard in the Scotch pronunciation of English ; and the "burred" r of provincial English. The English, Scotch and Provincial English pronunciation of the word "bird" would roughly represent respectively the three Tamil r's. Now Bishop Caldwell in his comparative Grammar of the Dravidian languages represents the last or "burred" r by the antique r so well-known and widely read in his book, that in all probability the "burred" Tamil r will always be associated in the minds of oriential philologists with the antique r. It would, therefore, I think be a mistake to represent the Aryan cerebral r by r. Now it will have been observed that of the three Tamil r's only one is common to the Indian Aryan languages, *viz.*, the rough or rolled r, so that in a system of transliteration embracing as far as possible both the Indian, Aryan and Dravidian groups 4 r's would have to be provided for? If, as I propose, roman, italics and antique letters, with dotted letters of each kind, be employed, 6 kinds of r's could be provided, and supposing this number to be insufficient, accentuated letters of each

kind such as Professor Max Müller uses could be also employed : so that we might if necessary, go forth armed with 9 alphabets, all distinct yet all identical, to do battle with the oriental sounds. The difficulty in the case of the Aryan and Dravidian r's would be thus easily met, if they were transliterated as follows :—

Hindústání Tamil	} rolled r,	by a roman r.
Hindústáni, Cerebral r,		by an italic r.
Tamil Liquid, r,		by a dotted roman r.
Tamil "burred" r,		by an antique r.

And as regards use those writing in Tamil and those in Hindústání would respectively employ the above r's or their equivalent in manuscript without a thought as to the reason, but would nevertheless be using a clear and not a confused system, which they would assuredly be doing if each set of transliterators worked independently. For the result of such independence would be as follows, supposing the roman, italic and antique system of representation to be in vogue :—

Hindústání, rolled r, Tamil, Liquid, r	}	by a roman r.
Hindústáni Cerebral r, Tamil rolled r.	}	by an italic r.
Tamil "burred" r,		by an antique r.

So that we should have the same English letter representing quite different sounds in different languages, and this is what is being practically done at the present day.

Now in order to meet our difficulty fairly in the face and to prevent a confusion of transliteration systems, I would like to see established a general Transliteration Society dealing with the modern Indian languages—Aryan, Non-Aryan, Dravidian,—with sub-societies or associations working under it dealing with special languages or groups of languages. And as the result of the deliberations and intercommunication of

the experts composing the general and sub-societies, I would like to see established a general Roman Transliteration alphabet comprising in its wide grasp all the written modern Indian languages used in Courts and Schools, and under it Roman-Urdú, Roman-Hindi, Roman-Tamil, Roman-Burmese, and so on ; all independent but interdependent and all independent of, but yet dependent on the parent alphabet. Because I think that thus identical sounds in the different languages would be identically represented, the confusion of systems which must otherwise inevitably ensue be avoided, and sound principles of the representation of oriental sounds established. And it must be borne in mind that the arguments which go to prove the necessity of a Roman-Urdú alphabet tell equally in favour of a Roman-Burmese or a Roman-Telugu.

But in default of this I would propose some such scheme as follows :—Suppose the Secretaries of the Roman-Urdú Society to frame a Roman-Urdú alphabet according to their present views : suppose the alphabet to be printed (lithographed if necessary) and circulated to the members who would be invited to state their views within a given time giving full reasons for any disagreement : suppose the results to be carefully considered by the Secretaries or by a meeting and a reconstructed alphabet to be framed : suppose this reconstructed alphabet to be circulated among Philologists and Scholars of other languages,—and there are many in India who would gladly explain their views,—with a request to explain how far it would interfere with the representation of their languages, presuming it to be finally adopted : suppose finally, on the receipt of their replies the reconstructed alphabet to be again reframed with the view of avoiding confusion as far as possible, would not in all probability their reframed alphabet be more sound and so be more likely to *last* than any that might be devised by per-

sons having regard only to the language or groups immediately under consideration?

Having thus explained my view as to the importance of taking a general view of the subject while framing a system of transliterations I will now revert to some points before raised but not discussed. I said above I thought the best plan for marking long vowels was by a circumflex accent.* There are in common use three ways of making long vowels,—the grave accent, the circumflex accent, and the long mark of prosody. Of these that in most common use is the grave accent. Now it should be remembered that transliterators will have to devise an alphabet to reproduce all kinds of literature, and that poetical works will have to be provided for as well as prose. And the measures of Sanskrit and the allied languages depend as much on scanning as did those of Greek and Latin, so that the long mark of prosody would have in practice to be kept for prosody. Again in all grammatical works, and in many of a scientific nature, some signs would have to be retained to show accentuated syllables, and the most widely known sign for this purpose is the grave accent. Thirdly, it will be found in some languages that the acute accent would be extremely useful in representing certain vowel sounds. So that we are reduced to the circumflex accent, which was originally invested to mark contraction.

And if the long prosody mark be kept for prosodial purposes, the grave accent for accentuation, and the acute for marking certain peculiarities, it seems to me that the best way of marking long vowels would be by the circumflex.

* I agree with Mr. Brown that in ordinary writing the long a is the only vowel requiring to be distinguished, but it would be very necessary to distinguish all the kinds of long vowels in accurate work.

As a matter of practice it is as easy to write a rapid circumflex as to write a grave accent.*

Regarding the use of antique letters. Looking at the subject generally it seems to me, as I have above said, that considerable caution should be exercised in their employment, so that different sounds in different languages should not be represented by the same letter. Antique letters in print would always be remarkable and catch the eye, and would be more likely than others to become identified with certain sounds. And it is for this very reason that I would hesitate, supposing the system of employing roman, italic and antique letters to be adopted, to advocate the use of antique vowels to represent ç in its various forms before the subject of the representation of the oriental vocables had been well discussed. The same remark applies to the representation of the aspirated consonants. The "apostrophied" letters seem rather clumsy, but I would hesitate to advocate without due discussion the addition of h. Speaking from a general point of view the Tamil dentals and the Burmese s present an almost hopeless difficulty. The Tamil transliterators have got out of their difficulty by transliterating their dentals by t and d, but these convey an erroneous idea of the sounds, whereas in Burmese the difficulty was found to be so great that the aspirated t and d have been represented by ht and hd and the aspirated s and z by th and dh. And this mode of placing the aspirating h has been extended to the other consonants: thus, hp, hb and so on. But the expedient is to say, the least of it, awkward.

The point of the proper representation of ç and ċ has been raised in this Journal; ch will not do for the latter as so many languages have both ç and ċ sounds and ch would

* Note.—Professor Childers began by adopting the long prosodial mark to mark long vowels in transliterating, or rather writing, Páli in Roman characters, but had eventually to abandon it for the circumflex.

consequently mislead. But c for the sound of च and ch for that of छ have been very successfully used by Professor Childers in the Pali Texts and Dictionary. To recapitulate, I would advocate the adoption of two methods of transliteration : one for daily practice and one for special or scientific books. For the daily practice system I would limit the expedient for reproducing oriental sounds to the use of roman and italic letters in type and to running hand or undashed letters in manuscript. For scientific works and those in which accuracy of representation is required, I would advocate the use of Roman, italic and antique letters with dotted varieties of each, and if necessary, with accentuated varieties of each, but these last I would not adopt unless obliged. I would advocate the construction of a general Transliteration alphabet applicable, as far as possible, to all the modern Indian languages used in Courts and Schools, and would deprecate the formal adoption of any scheme suited to a particular language that had no reference to the general alphabet. And lastly, I would subordinate the practical to the scientific alphabet as far as its construction is concerned.

It may be urged as an argument against the scheme of a general transliteration alphabet that the length of time that would be necessary for its elaboration would prohibit the attempt. It would undoubtedly take a long time to construct such an alphabet, and it may be necessary in the meantime to frame a provisional one, but I would point out to the Members of the Roman-Urdú Society that, if their principles are to succeed, we must inevitably come to one eventually, and that they must be prepared to give up any scheme they may have meanwhile devised. That is, all isolated schemes devised now must be looked upon as temporary. It appears to me that it is merely a question of time, and that the adoption of some such scheme as that, I have herein advocated, is simply meeting our difficulties before they come upon us of their own accord.

Before concluding, I would point out the advisability of inserting in all transliterated books a sheet showing the method of representing the letters of the original language and the power given to each vowel and consonant used in the transliteration.

Finally, I would conclude with what I have before urged, and have again herein attempted to impress upon the Members of the Roman-Urdú Society, that the best practical system of transliteration and the most likely to be lasting will be found to be that which has the widest scope, and is scientifically the soundest, provided it be constructed by men having an equal regard to practice and to theory.

R. C. TEMPLE.

Lahore, April 1879.

NORMAL SCHOOLS.

As it is likely that before the end of the year a Central Training College for teachers will be in operation at Lahore, it may be worth while to offer here a few remarks upon the subject, especially as some wild notions have got afloat regarding the nature of the benefits to be expected from the introduction of a new system. It is objected, that the old Normal Schools are mere Vernacular Schools of the ordinary type attended by young men instead of boys, and that in consequence they have failed to supply competent teachers, and it is supposed that the business of the new Training College will be to teach men, who have completed their education already, the theory and practice of the Schoolmaster's Art. Now, such ideas as these are not founded upon experience, and may lead to misdirected energy and disappointment. Of course it is a great thing to have at the head of such an institution an intelligent European Officer of suitable qualifications, and

if the ordinary course of promotions and furloughs allow him to remain at his post for a few years in succession, he may be trusted to achieve a success in one way or another; for a man with his wits about him is always guided by circumstances, and in experiments of this kind it may be safely predicted that the ultimate result will differ widely from the original scheme. But half the mistakes which are made in such cases may be avoided by proper attention to facts already within our knowledge, and on this point a word of warning may not be out of place.

It is a common error to suppose that the students of Training Colleges in England are wholly occupied with criticism lessons, and lectures or Pœdagogics. As a matter of fact in these Colleges a general education is given, differing only from that of older institutions in being of a more modern type, and specially adapted to the scheme of study in Normal Schools. Only a fraction of the time, perhaps on an average one hour a day, is spent in learning the art of teaching otherwise than by adding to the stock of knowledge, and forming habits which are instinctively acquired in the atmosphere of a good school. Practice of course is most essential in the training of a schoolmaster, but the practice-lesson of the model-school is a mere critical exercise, and is of itself quite insufficient. Thus any one who has a tolerably wide experience of Schools and Colleges of the old-fashioned sort, and who visits for the first time a famous Training College in England, will be likely to find himself in the position of Molière's hero when he became aware that he had been speaking prose all his life without knowing it. The Training College is only a good school after all. It is magnificent, but from the point of view of Pœdagogics it is somewhat disappointing except that they do rather more drawing and less Latin, they seem

to go on in much the same way as we did thirty years ago at Saint Boniface under old Twigsby. Then as to the idea of enlisting men who have completed their education. If such *rarœ avès* are forthcoming, probably the best thing to do with them will be to complete their education a little more, but it is certain that all candidates for teacherships will have much of their knowledge in a very unsound state, whatever may be the standard of qualifications for admission. Students who have passed the Entrance or Middle School Examinations are rarely very perfect in the subjects of the examination which they have passed. They have obtained probably not more than half of the marks allotted to questions which one who professes to be a teacher ought to be able to answer in full. It has been suggested that the existing Normal Schools in the Punjab have failed from want of attention to the technical side of their work, whereas their defects are mainly due to circumstances which might equally influence a Normal School conducted on the most approved principles. The old Normal Schools have probably been invaluable to the cause of Government education, but at the same time it must be admitted that they have turned out a great many inefficient teachers. The reason is that the professors have often been incompetent, and their pupils dull and idle. Whenever it has been possible to get the present system properly worked, there has been no ground for dissatisfaction with the results. In the Vernacular Normal Schools, of course, attention is paid to the method of teaching, but actually the best teachers in the Department are those who have been trained in the Government Colleges without any special regard to their profession, but who have learnt their method by unconscious imitation of their Professors.

No sensible person would under-rate the value of a special study of the Schoolmaster's business, but the

fanatical advocates of the Normal School system seem to think that before they arose, nothing was known about the proper management of schools, whereas such success, as they can boast of, depends less upon their own inventions than upon imitating their forefathers. You may find illustrations of the same thing in every department of life. *Cæteris paribus*, a course of lessons in a riding school, will improve any body's horsemanship. But it is folly to fancy that a man who has followed the hounds from a child cannot ride because he disregards some of the rules. To a soldier an essay on tactics or a sham-fight may afford some valuable suggestions, but they will not instruct a civilian how to fight a battle.

To become an efficient schoolmaster a man must acquire a certain amount of general knowledge, and thoroughly understand what he has to teach. He must be familiar with the ways of a good school, and he must learn by actual work in his profession a great deal that he will never learn in any other way. If in addition to all this he has the advantage of going through a course of Pœdagogics, so much the better. But the drill-book of any profession is soon exhausted.

C. P.

CORRESPONDENCE.

Letter from Mr. Read, Consul-General for Netherlands-India, at Singapur.

SINGAPUR, 19th APRIL 1879.

SIR,

In reply to your letter of the 23rd ultimo, I can only say that I shall be happy to do my best to assist you, though it is very little, I can do here. I will however,

write to Java by the first opportunity and endeavour to obtain the information you require. I am aware that the Roman character has long been used in Java, and I frequently receive letters from chiefs and others in Malay spelled in that way, and I reply in the same as phonetically as possible, but you require more particulars than I can give. When the reply is received from Batavia I will forward it to you immediately.

Could the Roman-Urdu Journal be forwarded to the Society of Arts and Science at Batavia, or as they call it the "Wetenschappelyke Instellingen." The Members would, I am convinced gladly afford you every information and assistance.

Always at your service,

I remain,

Yours faithfully.

W. H. READ.

T. W. H. TOLBORT, Esqr.,

Secretary Roman-Urdu Society, Lahore.

Letter from the Secretaries R. U. Society, to the Editor of "Civil and Military Gazette."

Your issue of the 26th ultimo, contains an article on "Popular Education in the Punjab," in which the writer criticises, and to some extent challenges, the opinions expressed by Mr. Pearson in the recently published Educational Report.

The writer quoting a sentence from Mr. Pearson's remarks to the effect "that in India the idea of popular education is out of place," says :—"If the conclusion is really a well-founded one it indicates a condition of backwardness, and an absence of intellectual vitality and pro-

gress among the people at large of this country that is contrary to all that one has been accustomed to believe in, &c., &c."

At the same time, the writer appears to agree with Mr. Pearson to a certain extent, for in another part of the article he writes :—" It is, however, when we come to the question of how the cost of this popular education is defrayed, that a doubt arises whether there is really so great a desire for instruction amongst the bulk of the population as the Director's report would make us believe."

He then adds some remarks (in advocacy of school fees) with which many of us concur.

We do not intend to discuss the subject at length, but we submit that the *substance* of Mr. Pearson's complaint " that in nearly all cases the boys who attend Government Schools have in view some idea of getting a living by their education" is admitted and lamented by most men who have turned their attention to the subject.

Criticism is easier than reform, and we do not pretend that the changes which the Roman-Urdu Society advocates would immediately raise " popular education" in India to the level of " popular education" in Europe or America; more than this, we readily admit that the hasty substitution of the Roman for the Persian character in our Courts of Law *without the prior development of a Romanized literature, and without regard to the interests of oriental scholarship* would *aggravate* the evil of which we all complain.

But it is our duty, as Secretaries of the Roman-Urdú Society, to lay stress on a view of the matter which has not been touched upon in your article of the 26th.

We maintain, *first*, that " Reading" with a view to the reception of ideas, and " Reference" with a view to the

preservation of those ideas lie at the very basis of all true education. Various kinds of culture may be added to this basis, but facilities of "Reading" and "Reference" are matters of paramount importance which have first to be considered.

We maintain, *secondly*, that "Reading" and "Reference" in the lithographed Persian character are to "Reading" and "Reference" in the printed Roman as "hopping on one leg" is to "walking on two." We maintain that this comparison is just, not merely where Europeans are concerned, but also for the great mass of the population to whom our Indian Governments wish to extend their system of "popular education."

Now "hopping on one leg" may be valuable as an exercise, or it may be practised as an amusement. It is possible (if we are driven to it) to accomplish a good deal of locomotion in this way, and those unfortunates who only have one leg must necessarily do the best they can with that one. Still, as a general rule, we may say without fear of contradiction, that people who can avoid it do not care to "hop on one leg." Pay them to do it and you will get candidates by the hundred—not otherwise.

We may be wrong in our estimate of the relative value of the Persian and Roman characters. *But supposing we are right*, can it be denied that this is a consideration which is all important to the future of "popular education" in India?

All that we ask is to bring the matter to the test. To do this, two things are requisite.—(1). The Roman character must be taught in the Government Schools,—taught thoroughly and extensively, *though with every care to prevent the premature disuse of Persian.* (2). Books must be published

in the printed Roman character, in sufficient number and of a suitable character, to attract readers of every class.

Then let the natives of India—*having learnt both*—decide for themselves whether our estimate of the Persian and Roman character is correct or not.

Will public opinion support us, and will Government aid us, in making the experiment?

Letter reprinted from the "Civil and Military Gazette" of June, the 7th.

ROMAN-URDU.

SIR,—His Honor the Lieutenant-Governor is reported to have argued against the substitution of the Roman character for the Persian in India from the action of the "eminently practical" German nation in retaining their own peculiar form. Three remarks suggest themselves :—

1*st*.—It is not quite the case that they have done so, for nearly all scientific and all philological works are printed in Roman character, and I know that some of the great public offices in Vienna at all events require all the correspondence to be in that character.

2*nd*.—The German character is just as well off as the Roman in regard to such important points as the insertion of vowels, use of capitals, punctuation, &c.

Lastly, in regard to Sanskrit the Germans have ranged themselves decidedly with us, as witness *Weber's* series—one of which is the first complete text of the Rig Veda. The great St. Petersburgh Sanskrit Dictionary also uses the Roman, not the German character.

D. H.

SONAHRÍ ROTÍ.

Alámání waláyat men aisá waqt húá thá, ki insáf aisá thík wajh se nahín hotá thá, jaisá ab hotá hai, aur bází aisí bastí aur shahr jo dár-us-saltanat se dúr the, jin men log aksar apní marzí par chalte the, aur rástí, aur insáf kí taraf kam khiyál karte the. Hákim muqarrar húe the, lekin aksar beparwá hote the, aur log bhí un ke hukm ko kam mánte the. Aur sunné men átá hai, ki kabhí kabhí aisá hotá, ki jab koí zabardast kisí zulm ke sabab pakará játá thá, to Jaj rishwat kháke us ko chhor detá thá.

Us zamáne men aisá húá, ki kisí shahr men ek nánbáí rahtá thá jis ne rotí banáne men ek bhed hásil kiyá, jis ke wasíle se us ne bahut fáida uthává; kíyúnki us kí rotíán aisí umda aur achchhí thín, ki shahr ke log aur kisí se na kharídte the. Jis ne us kí rotí ká maza chakhá aur kisí kí nahín khate.

Nánbáí ká kám ziyáda ho gayá, yahán tak ki us ko mukhtár bhí rakhná pará. Lekin us ne apná sárá bhed us ko na batáyá; sirf itná jitná darkár thá, ki wuh apní mukhtárí wájib taur se kare.

Thore dinon ke b'ád wuh nánbáí bahut bímár hoke marne ke nazdík húá. Us ne apne mukhtár ko pás buláyá; wuh áyá. Bibí aur larke us ke palang ke pás khare húe rote the. Nánbáí ne mukhtár se kahá, Tú jántá hai, ki jo khidmat túne mere wáste kí, main ne us ke badle men achchhí tankhwáh dí; aur tujh se aisá salúk kiyá, jaisá apne bete se, aur is ke siwá main ne tujh ko itná apne ráz se sikhává, jis se tú achchhí tarah rotí banáná jántá. Is peshe men tere barábar shahr men koí nahín, magar jis hálat men, ki ab marte waqt apná sárá bhed kisí aur par fásh na karún; agar záhir karún, albatta terá pesha bigar játá. Yih bát sunkar mukhtár nihávat fikrmand, aur dilgír húá. Phir Nánbáí bolá, agarchí merí ámadaní achchhí húi, tau bhí main

daulatmand nahín hún. Tujh ko malúm hai, ki main Khudá ke nám par aur gharíbon ko hamesha diyá kartá thá, aur ab main martá, aur apní bíbí aur chha larkon ko pichhe chhortá hún. Chha larkon ko pálná merí bíbí ke liye, niháyat mushkil hogá. Is wáste main abhí bandobast us ke liye kiyá cháhtá hún, jis se itní naqdí hásil ho, ki wuh izzat aur hurmat ke sáth apne larkon ko pále. Agar tú mujhe pachás asharfián de, to main tujh ko apná ráz bilkull záhir karún. Lekin agar tú is bát se rází nahín hai, to mujhe ek aur shakhs ko buláná paregá, jo khushí se qabúl karegá ; kiyúnki us ne mujh se kahá thá, ki Main pachás asharfián áp ke ráz ke wáste dúngá. Mukhtár ne shukr karke kahá, ki Main khushí se pachás asharfián dúngá, aur phir kahá, ki ap apní bíbí aur larkon ke wáste fikr na karo, kyúnki main un kí khabar leúngá, aur áp kí mihrbání aur ihsánmandí kabhí nahín bhúlúngá. Nánbáí ne kahá, Kyá khúb! tau bhí asharfián mujhe abhí de, táki main apná ráz tujh ko batáún kyúnki meri ján niklá cháhtí hai. Mukhtár ne afsos karke uzr karná shurú kiyá, ki Kyá karún, mujh kambakht kí qismat aisí hai, ki main, panch asharfián bhí nahín rakhtá hún, to pachás ká kyá zikr. Lekin main iqrár-náma likhkar áp ko dúngá ; aur main iqrár karúnga, ki chha mahíne guzarne se peshtar main kaurí kaurí adá karúngá. Mujhe yaqín hai, ki áp ke ráz ke wasíle se main jald itná paidá karúngá, aur jab tak yih qarz na adá ho, to rúkhí rotí kháúngá.

Nánbáí sáda dil tha, aur us ke qiyás men nahín áya ki yih shakhs mujh se dagbá karegá, so rází hua, aur ek tamassuk taiyár kiyá gayá, jis men na faqat pachás asharfián dene ká iqrár thá, balki pánch asharfián aur bhí biyaj ke taur chha mahíne thabarne ke wáste Mukhtár ne khud byáj ká zikr tamassuk men kiyá; yahán ták wah fikrmand thá, ki jo rást aur haqq hai, so hí bewá se karún. Mukhtár ne do gawáhon ke sámhne apná

dastkhatt kiyá aur bewá ke wáste iqrár-náma Nánbáí ko sompá.

Thore arse ke bad Nánbáí is jahán-i-fání se rukhsat húá, aur marte waqt us ne wuh iqrár-náma apní bíbí ko yih kahkar diyá, ki Merí ummed haí, ki tum ko na faqat naqdí milegí balki merá Mukhtár haqíqí dost rahegá. Lakin agar wuh apne qaul aur iqrár se hategá, jo mere nazdík muhál hai, Khudá terá insáf karegá. Apná bharosá Khudá par qáim rakhna, aur insán par itná itiqád na rakhná; khudá se daro, wuh tujh ko mahfúz rakhegá. Yih kahke wafát pái.

Gham ke sabab kuchh arsa guzrá, phir bewá ne us iqrár-náme ko yád kiyá, aur larkon ke rozíne aur fáide ki khátir, gham aur nála ko mauqúf kiyá, aur mál aur asbáb ki taraf khiyál karne lagi. Jab daryáft kiyá, to malúm húá, ki Mukhtár ne dukán ká jhúthá hisáb rakhá hai, aur sámán ki aslí qímat se bewá ko bahut hí kam diyá. Yih jankar bewá andeshamand ho gaí; jab aur bhí tákíd kí, to malúm húá, kí wuh do gawáh iqrár-náme ke luchche the. Bewá gham-zada aur pareshán-khátír húí. Aur chha mahíne tak sabr kiyá, tab Mukhtár se apní asharfián mángín. Us ne bahána karke apni tain náwáqif bánayá aur kahá ki Main kuchh nahín jántá hún, iqrár nama jhúthá hai aur merá dastkhatt aur gawáhon ke dastkhatt bhí jhúthe hain, gawáh khud is bát ko qasam kháke sabit karenge. Aisí shárárat se bewá hairán aur pareshán thí aur kahá, Kyá tujhe yád nahín jis waqt mere kháwind ke palang ke pás khará thá, aur iqrár bhí kiyá? Wuh bolá, Tú díwání hai, tú mujh ko thagná cháhti haí; aur apne naukaron se kahá ki is aurat ko dukán se nikalo, aur darwáza band karo. Bewá ne kahá Achhá tú aisá salúk mujh se kartá hai, Jaj Sáhib thore arse ke bad yahán áwegá, main us ko

hazúr men faryád karúngí, aur Khudá merá insáf karegá. Mukhtár hansá kyúnki wuh jántá thá ki kis Jaj ke liye shalir ke hákim intizár the; aur us ko rází kar denâ kuchh mushkíl nahín thá. Báqí yih us ká yaqín na thá ki Khudá kuchh is intizám men khalal dálegá. Sharir aur beinsaf zalím ko kyúnkar rast aur insáf karnewála Khudá kadar ho? Bewá apne ghar ko gaí aur duá mángi aur roí.

Wuh din áyá jo Jaj Sáhib ke áne ke wáste muqarrar húá. Sab log us hí Jaj kí intizár the, jo kaí baras se áyá kartá thá, aur Mukhtár bhí yih samjhá thá, ki wuhí áe. Shahr ke phátak par bahut log jama húe the, táki Jaj Sáhib ko dekhen, aur sab se pahile Mukhtár bhí wahán thá. Us kí ghabráhat hadd se báhar thí, jab jáná ki wuh Jaj nahín, balki aur koí áyá. Us ne apní ghabráhat aur hairání men bhír ke bích guzarkar har kisí se puchhá, ki Ayá tú kuchh is Jaj Sáhib ke haqq men jántá hai? Yá us ke hál se wáqif hai? Wuh kaisá hai? Wah kyún áyá? Lekin kisí ne us ke sawál ká jawáb nahín diyá. Haqíqat yih thí, ki wuh Jat jo pahle áyá kartá thá, ráste men bímar ho gayá, aur ek aur Jaj, jo rást aur Khudá se dartá thá, us ke badle men muqarrar húá.

Mukhtâr Jaj Sâhib ke ghar ko gayá aur naukaron se jo dálán men the, puchhne lagá, ki tumháre Sáhib kí kho aur khaslat kaisí hain? Jab wuh daryáft karrahá thá to Jaj Sáhib sáda kapre pahine húe khud lángh gae koí nishán na thá, jis se wuh pahcháná játá. Mukhtár ne kisí naukar se púchha, ki kyá wuh jo lánghe játa hai, Jaj Sáhib ká muharrir hai? Jawáb dene se peshtar, Jaj Sáhib ne khudt us se púchhá, ki kyá tum muharrir ko dhúndhte ho? Jaj Sáhib ki ânkh men aisí kuchh tezí thí, ki Mukhtár shubh men pará, ki áyá main apná bhed fásh karún ki nahín? Jurat hásil karke bolá, ki Hán, kuchh kám hai. Jaj Sáhib ne farmáyá, mere sáth áo, main hí Jaj Sáhib ká muharrir hún.

Aur yih bát sach bhí thí, kyunkí us ne apne muharrir ko kuchh kám ke liye pichhe chhor diyá, apne sáth láyá nahín; aur wuh áp hí muharrir ka kám kartá thá. Mukhtár diler hoke us ke pichhe ho liyá. Wuh donon ek kamare men gae, aur Mukhtár ne ek dabal-rotí mez par rakhí. Jaj Sáhib ne púchhá, yih kis ke liye hai? Nazr hai, apne Jaj Sáhib ke liye. Jaj Sáhib ne sawál kiyá, Tum is ko kyún dete ho? Is liye ki main cháhtá hún, ki wuh aise mihrbán hon, jaise pahle Jaj hote the. Jaj ne púchhá, wuh kaise mihrbán the? Mukhtár ne kahá, aise mihrbán the, ki wuh kabhí apne doston ko taklíf men nahín hone dete the. Kyá mujhe yih rotí Jaj Sahib ko denā parā? Mukhtár ne kahá, agar kuchh andesha na ho, lekin áp ko malúm ho, ki bhárí rotí har kisi se hazm nahín hotí. Jaj Sáhib ne farmáyá, beshakk, lekin Jaj Sáhib bhárí rotí ko hazm kar sakte hain. Mukhtár ne kahá, shábásh, main jántá hún, ki merí yih sonahrí rotí un ko aur mujh ko bhí fáida bakhshegí. Jaj ne jawáb men kahá, is men kuchh shakk nahín, lekin áp mujh ko bhí ek chhotí rotí nahín denge? Beshakk ham denge, agar áp merí madad karoge, kyúnki ek bewa hai, jo apne taqáze se mere dimágh ko khálí kartí hai. Wuh mujh se pachás asharfián chhín lene cháhtí hai. Jaj ne kahá, chhotí rotí mujhe ináyat karo. Mukhtár ne chhotí rotí di. Kyá yih bhí sonahrí rotí hai? Jaj ne púchhá, kyúnki merá bhí hazm achchhá hai, jaisa mere Sáhib ká hai. Mukhtár ne kahá, Hán, wuh sonahrí rotí hai, phir púchhá, kyá áp ko yaqín hai, ki ab merá kám banegá? Jaisá main áp kí khidmat bajá láúngá, waisá merá áqá bhí karenge. Lekin apná ráz mujh ko achchhí tarah kholo, táki main apne Sáhib ko samjhá dún.

Dúsre roz Jaj Sáhib kachahrí kar rahá thá, aur kaí muqaddame ká faisala ho chuká thá. Mukhtár apní mamúlí rotián banákar zará der se kachahrí men áyá thá, kyúnki us ko malúm húá, ki apná muqaddama shám ke waqt hogá, us

ne bewa ke háth men kághaz, aur us ke chha larke wahán khare húe dekhá. Jaj to gawan aur ek ajíb qism kí topí pahine húe, kursí par baithe húe the. Lekin jahán Mukhtár khará thá, Jaj se kuchh fásila thá, aur us ne us ko nahín pahcháná. Wuh der tak khará rahá, ákhirkár us ká nám aur bewa ká nám pukárá gaya. Mukhtár ne delerí se kahá, hàzir hún khudáwand. Bewa ne kamzor áwáz se kahá, Házir hún khudáwand. Jaj ne farmáyá, ki peshtar us ke, ki main is muqaddame ká faisala karún, munásib hai, ki wuh sharah aur qánún sunáún, jo kaí sál se log kahte hain, nahin sunáyá gayá. Phir wuh parhne lagá, wázih ho, ki agar koí shakhs kisí Jaj ko rishwat de, aur wuh sábit ho, to us ke lye ek baras qaid, aur sakht jarímána hogá. Mukhtár yih bát sunkar hairán húá, aur Jaj kí taraf ghaur se dekhne lágá. Jaj Sáhib ne goyá us ko nahín dekhá, lekin bewá kí bát sunì ; aur jab us ká bayán ho chuká, aur us ne iqrárnáma pesh kiya ; aur jab Mukhtár ne qasam khái, ki yih merá dastkhatt nahín hai, aur do gawáhon ne bhí aisá hí kyiá tab Jaj Sáhib ne fatwá gawahon ke bamújib Mukhtár ke haqq men diyá. Lekin bewa kí taraf mutawajjih hoke kahá ki koí dalíl nahín hai, jis se sábit ho, ki yih gawáh jhuth bolte hain ; main áp ke haqq men afsos kartá hún ; lekin batáo kyá áp bhárí rotí khá saktí ho? Kyúnki agar áp khá saktí ho, to yahán ek dabal-rotí hai, jo us rást rotí-wále ne kal mujhe dí, aur ek chhotí rotí bhí hai, jo us ne andeshamandí se mere muharrir ko bhí dí. Ap us ko apne larkon ko do. Yih kahte húe, us ne dabal rotí aur chhotí rotí donon záhir kín. Phir kahá, is se bhárí qímatwálí rishwat main qabúl nahín kar saktá thá, kyúnki us hálat men, us rástbáz aur diyánatdár shakhs ko qaidkhána men zarur dálná pará, lakin rotí ká inkár karna muhál thá.

Mukhtár nê kamál iztirábí aur ghabráhat se pukárá, Ai Khudáwand, merí do rotíán mujh ko wápas karo, aur main ek ashrafí bewa ko dúngá. Jaj Sáhib ne us par tez nigáh

karke, kahá, ki main apní do rotián ek ashrafí ke liye nahín bech saktá hún, bihtar hai ki bewa kó dún. Mukhtár nihayat darú, kyúnki wuh jánta thá, ki bewa ke ikhtiyár men thahre, ki us kí badí ko záhir kare, aur us hálat se marná bihtar thá; kyúnki jelkhána men jáná, aur sakht jarímána dená, aur sáre logon ke thatthe bardásht karná: aur aláwa in ke dukán ká barbád honá, yih sab bardásht se báhar hai. So us ne Jaj Sáhib se kahá, Ai Sáhib donon roti mujh ko wáps karo, aur jo áp kí marzí, un ki qímat thahráo. So Jaj Sáhib ne kahá, achchhá, merí marzí yih hai, ki tú mere pás pachpan asharfián barí roti ke liye, aur das asharfián chhotí roti ke liye lá, phir we donon tujh ko wáps áengí. Mukhtár apní qismat par afsos sad afsos kahte húe apne ghar ko bhág gayá, aur asharfián láyá. Phir Jaj Sáhib ne bewa ko buláke sab asharfián us ko dín, aur kahá, ki yih sharfián us thag kí bhárí rotí se achchhí hain. Main ne áp ká sabr aur bardásht suná hai; aur ab áp dekhtí ho, ki is ká anjám achchhá húa. Phir wuh Mukhtár ki taraf mutawajjih hoke bolá, agra tujh ko is se ziyáda qímat apní sonahrí rotion ke wáste dená partá, to rást aur wájib hotá; lekin main ummed rakhtá hún, ki tú áyandah men is bat ko yád karegá, ki ek bát hai, jo gunáh kí sab hílabází aur jálsází se qúwatwar hai. Wuh bharosá jo yih bewá apne Khudá par rakhtí hai, us ke kám men áyá; aur tere sáre jhúth, aur thagí, aur hilabází ne tujh ko majbúr chhor diyá. Yih bát sunte hí sáre log qáil ho gae; aur unhon ne Jaj kí rástí aur insáf kí táríf kí.

Agarchi gunahgár sau bár burái kare, aur un kí umr daráz ho, tad bhí main yaqín jántá hún, ki un hí ká bhalá hogá, jo Khudá se darte hain, aur us ke hazúr kámpte hain.

He sab logo, jo parishram karte aur bojh se dabe ho, mere pás áo main tumhen bishrám deúngá. Merá júá apne úpar leo, aur mujh se sikho; kyúnki main namr, aur man men dín

hún, aur tum apne manon men bishrám páoge. Kyúnki merá júá sahaj, aur merá bojh halká hai. Matí xii. 28—30.

Agar koí manukh dil se púchhe, ki "Main kis taur trán páúngá?" to us ke wáste yih bahut achchhá uttar hai, ki Agar tú sach much apne trán ko dhúndhtá hai, to jo cháhtá so pá saktá. Prabhu Yishu kí or dekho, wuh tujh ko bachá saktá, wuh tujh ko bacháne ke wáste is dhartí par áyá. Wuh ab ham ko apne pás bulátá, aur kahtá :—"Mere pás áo, main tumhen bishrám deúngá."

Wuh bahut cháhtá hai, ki hamen bacháwe, aur apne swargbásí Pitá se miláwe. Samjho ki yih koí manukh nahín jo hum ko bulátá, manukh hamáre wáste kyá kar saktá? Kyá wuh ham ko bachá saktá? Ham ko árám de saktá? Nahín! Yih shabd jo hum sunte hain—swarg ká hai, ákáshbání hai —jaisá ki hum Matí ká Susamáchár, tísre parb solahwín aur satrahwín áyat men parhte hain, ki jab "Yíshu baptismá" leke turant jal se úpar áyá, Us ke liye swarg khúl gayá, aur yih "ákáshbání húí, ki Yih merá priya Putr hai, jis se main ati prasann "hún."

Nahín! Manukh hamáre liye sewá nahín kartá, is prithiwí ke manukhya ham ko madad nahín de sakte, hum ko swarg men nahín pahunchá sakte. Yih "Rájáon ká Rájá, aur Prabhuon ka Prabhu" hai.

Prabhu Yíshu—Parmeshwar ka santán.

Aur Prabhu Yíshu kyá kahtá hai? Prabhu Yíshu kahtá hai.—"Ao! áo! Swarg ká dwár khulá hai—bhítar âo! Jis ko dukh hai," main us ko sukh dúngâ, Jis ke dil men udásí hai main us ko sadá ká "magan dúngá. Mere hukm máno, mujh se prem karo—aur main "tum ko anant jíwan dúngá."

Yád karná cháhiye ki wuh jo ham ko yih kahtâ hai Yíshu—Prabhu Yíshu Khrísht hai, Jis ke sámne firishte sijda karte hain, Jis ká sab log jo ákásh men rahte hain, darshan kárte, ádmí nahin—is prithiwí ká manukh nahín—is dharti ka

hákim nahín. Nahín ! hamáre Swargbásí Pitá ká Putr hai Parmeshwar ká santán ! Parmeshwar ká "Atmá kahtá hai, A ! jo pyásá ho so áwe, aur jo cháhe so jíwan ká jal sent met lewe." (Prakáshit Bákya xxii. 17,) Prabhu Yishu kahtá hai, Ao mere pás—páni aur rotí main tum ko de saktá, súkhí rotí aur khára páni nahín—anant kí tukar, jíwan ká jal—amrit—aur swargya bhojan—bhojan jo sadá táza rahegá, jal jo kabhí ganda nahín hogá.

Yíshu ham ko bulátá hai, kyá ham us ko uttar na denge? Yíshu ham ko kahtá hai, Ao ! kyá ham us kí na sunen? Ham dhore nahín hain, ham gúnge nahín hain.

Ham achchhí tarah se sunte hain, cháhiye, ki ham jald uttar dewen, "Ai Yíshu ! Ai Prabhu ! ham áte hain, ham pápí hain, parantu ham Tujh par bishwás karte hain, ham ne bare bure kám kiye, parantu ham pashcháttáp karte hain." Agar ham aisá kah sakte hain, to Wuh ham ko prasann karegá, aur ham ko uttar degá. "He mere Pitá ke dhanya logo, áo ! jo ráj jagat kí utpatti se tumháre liye taiyár kiyá gayá hai, us ke adhikári ho." (Matí xxv. 34.) Khush hál, khush hál, achchhá achchhá hál hamárá. Is Dharmm Pustak men likhá hai, aur jo is Dharmm Pustak men likhá, sach hai, ki Agar ham Yíshu, Prabhu Yíshu par bishwás, yaqín, ímán, bharosá rakhen, Wuh ham ko manzúr karegá ; ís Dharmm Pustak men likhá hai, "Dhanya we jin ke man shuddh hain, kyúnki we Ishwar ko dekhenge." (Matí v. 8.) "Anandit aur áhládit ho; kyúnki tum swarg men bahut phal páoge." (Matí v. 12.)

Parantu agar ham Us ke shabd na sunen, agar ham dhore rahen, agar ham apne man men kahen, "Abhí nahín, kuchh kám hai, thore din pichhe ham áwen, is samai men nahín, ab fursat nahín ;" to hamárá hál bahut burá hogá. Is Dharmm Pustak se ham síkhte hain, ki agar ham Prabhu Yíshu kí ágyá mánen, sunen, to ham anant jíwan pá sakte hain ; parantu ham is Dharmm Pustak se yih *bhí* síkhte hain, ki

agar ham Us kí ágyá na mánen, agar ham prithiwí par ás rakhen, aur Parbhu Yíshu par bishwás na karen, to Wuh ham ko uttar degá, "Ab tum áe ho ! jab Main ne tum ko buláyá, tum nahín áe, Main tum ko nahín jántá, he kukarmm karneháro, Mujh se dúr ho." Ab samai hai, cháhiye ki ham ab swarg kí deorhí par dauren, ab khulá hai, agar ham derí karen, band hogá, ham wahán jáke, pukáren, "He Prabhu, he Prabhu hamáre liye kholiye," aur Wuh uttar degá. "Main tum se sach kahtá hún, Main tum ko nahín jántá hún." (Matí xxv 12.) "Main tum par ab dayá nahín karúngá." Cháhiye ki ham ab dauren, ab Wuh kahtá hai, "He sab logo, jó parishram karte, aur bojh se dabe ho, mere pas áo," cháhiye ki ham ab Us ko uttar dewen. "He ! Prabhu—Prabhu Yíshu Khrísht—Swargbásí Pitá ká santán—Parmeshwar ká Putr, ham áte hain, ham áen !"

AFGHÁNISTÁN.

Ahá ! yá Iláhí subhân terí qudrat. Ek wuh din thá, ki jab ham jang Afghánistán ke ágház kí bábat likhte the, ek wuh din hai jab ham iske ikhtitam kí khabar sunáte hain. Jang Afghánistán khatm hogayá aur fatahyábí se khatm húá. Yih khabar to ham peshtar hí batá chuke hain, magar ham áj unko us áhdnáme se ágáh karte hain, jo Sarkár Angrezí aur Ameer Yáqúb Khán men ákhar kár qáim huá hai. Is áhdnáme men das sharten hain, jo yih hain :—

1.—Government Angrezí aur Ameer Cábul ke darmiyân dostána mohabbat qáim rahegí.

2.—Ameer Sáhib ek ishtihár is mazmún ká apne mulk men mushtahir karenge ki Government Afghánistán apne riá'yá ke har ek ádmí ko ikhtiyár is bát ká deti hai, ki beshak agar

cháhe to Sarkár Angrezí se ráh-o-rasm járí rakhkhe. Government Afghánistàn usko aisa karne se kabhì nahín rokegí.

3.—Siwáe marzí aur ijázat Sarkár Angrezí, Ameer Afghánistán kisí ghair Saltnat se kisí qism kí ta'alluqát nahín rakhkhenge, aur Ameer Sáhib ko kisí ghanim se khatra na hoga, agar aisá waqù men áwe to Sarkár Angrezí us khatre ko dúr karná apná farz samjhegí.

4.—Sarkár Angrezí ka ek Rezident Cábul men rahegá, aur uske sáth ek iskárt bhí ba shamul chída Jawánon ke rahegá, aur Sarkár Angrezí ko ikhtiyár hogá ki agar zarúrat ho to Sarhad Afghánistán ke aur iláqon men bhí apná Agent qáim kare. Aur Ameer Sáhib ko ikhtiyár hai ki wuh bhí jahán cháhen apná Agent rakh sakte hain.

5.—Angrezí wakíl aur Agent jo Afghánistán men rahenge unki hifázat ján aur tauqîr shán ke ba har súrat Ameer Cabul zummewár honge.

6.—7.—Tijárat ke mutalliq hain, jis kí bábat sál ke andar hí ek áhdnáma muqqarrar hogá.

8.—Baráh Kurram Cabul tak tárbarqí qaim kiyá jaegá.

9.—Dili muhabbat záhir karne kí gharz se Sarkár Angrezí wuh tamám mulk Ameer Sáhib ko wapis deti hai, jo usne bazor Shamshir is jang men fateh kiyá hai—illá—Kurram, Peshín aur Sibi jo azlá mahrúsa khiyál kiye jáwenge. In azlá kí kul amdaní bád minháe ikhráját intazám i mulki Ameer Cábul ko degí. Sarkár Angrezí ko darah háe Khaibar wa Michní

per púrá ikhtiyár hoga, aur in khud mukhtár qaumon se jo in daron se mutálliq hon Sarkár Angrezí ráho rasm rakhne kí majáz hogí.

10.—Chhe lákh rupae sálána Ameer Sáhib ko bataur imdád milá karegá, basharte ki wuh kul sharáit ke páband rahen, aur ek cometi jismen donon tarf ke mu'atbir shámil honge wáste qarár dene hudúd mulkí ke muqarrir hogí. * * *

Yih hí Sulahnáma hai. Názarín Sahibo! Zara ghaur se parho, aur phir dekho ki Sarkár Angrezí kaisí a'lishán aur dostparwar hai—hamárí dánist men to dunyá men agar koí bad qismat thá to Ameer Sher Alí Khán thá agar koí koí khushqismat thá to Ameer Yá'qub Khan thá. Bad qismat ne Ameer Sher Alí ko Sarkar Angregí ká dushman banáyá aur dushman se já milá, jis ká natíjá akharko yih dikháyá ki Ameer Sher Alí ko A'lam jawdaní ko phauncháyá. Khush qismatì ne Ameer Yáqúb Khán kí yáwrí ke qaidkháne se nikál usko saltanat dí, Angrezí shafqat nazar usne paí aur sarásar húí uskí bhaláí. Pas haqiqat púchcho to Jang Afghánistán ajib qism ká Jang húa hai ki usmen donon taraf ne ek dúsre se barh kar fáida hásil kiyá. Yáqúb Khán ko jo fáida húa hai azhar min-al-shams hai. Is Jang se Sarkár Angrezí kí muhabbat, Ameer aur us ke Sarkár Angrezí ke dil men pukhtí se baith gaí hai is pukhtagí se baithgaí hai ki usne khud qabúl kar liyá hai ki Yáqub Khán ká dushman Sarkár Angrezí ká dushman hai. Na faqt Yáqúb Khán hí ko fáida húá hai, bal ki kul riáyá Afghánistán ko bhí. Agar yih jang na hotá to ba'd wafát Ameer Sher Alí namálúm kis qadr fasád barpá hote, yih fasád kitne azla' ko tabáh karte, kitne khándánon ko barbád karte, kitne ádmion ká galá gh'ontte, ab wuh baten bil kul nahín, fasád to ek tarf ab jo fáida Saltnat Angrezí ko is se hasil húá hai wuh ám fahm hai. Is se Sarkár Angrezí kí bahádrí-jawán-mardí aur rahmdilí basafái tamám kul dunyá men mashhúr hogaí. Is

jang ko dekh kar Sarkar Angrezí ká dushman ho yá dost usko yih bât zarrúr kahní paregí ki Angrezon ne ek án men Jellálábád aur Qandhár marliye us ne un ki baḥádrí men kuch shakk na rakha báwajúd is fatah ke us ne jo Yáqúb Kháu kí darkhwást se us ko muáfí bakhshí. Is se málúm húá ki wuh munsif aur rahmdil hai, aur us muáfí ke sath hí us ne jo kul maftúhá mulk us ko wápas kardiyá isse wázah húá ki wuh mulk kí bhúkí nahín aur bád azán usní jo Yáqúb Khán se aisí úmdá sharten kin unse záhir hogaya ki wuh khudgharz nahín balki muláim aur gharib banda-nawaz hai. Hindostán ká darwáza Afghánistán hai, agar Afgánistán men kisí ghair táqat ká khauf hotá to wuh táqat Rús thí pas jab wuh khauf hí na raha tau ab khatká kis ká aur jab sar-had Hind pukhta hogaye to bas aur kiyá chahye thá shukr Khudá ká ki hamárí Sarkár kámayáb nikli ham is kámyábí ko-tahí dil se mubárakbádi dete hain. Amen.

Camp Umballa.

Apká ta'badár wá khair-khwáh,

BABOO GHULAM RASUL BEG,

18*th Bengal Cavalry School.*

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdu Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolution passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they side.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 14 "June," San 1879.

RÚS KÍ KHATAR-NÁK HÁLAT.

Akhbár i "Overland Mail" se wâzih hûâ, ki Shâhinshâh i Rûs ne un tahniyat-nâmon ke jawâb men, jo St. Petersburg ke hukkâm i "Municipal" ne Shâninshâh i Mamdûh ke qatl se bach jâne par un kî khidmat men pesh kiye the, yih bayân kiyâ ki; "jo kaifiyat hâl ke wâqi'ât ke sabab se paidâ hûî hai, us par nihâyat ghaur o táammul karnâ lâzim hai, warna chand roz men yih naubat pahunch jâwegî, ki koî mu'azzaz âdamî bâhir na nikal sakegâ." Pas is bayân kî pairawî kar-ke yih i'lân kiyâ gayâ hai, ki tamâm Saltanat i Rûs bi-l-fi'l muhâsara kî hâlat men hai, aur St. Petersburg men ek Shâhî farmân bain hukm mushtahar kiyâ gayâ hai, ki jo hamle hâl men a'lâ daraja ke 'uhdadâron par kiye gae the, aur jo irâda khâss Shahinshâh ke qatl kâ kiyâ gayâ thâ, us ke lihâz se khâss taur kî sakht tadâbîr 'amal men lâî-jâwen, aur un hamlon kâ zikr karne ke ba'd farmân i mazkûr men yih bayân kiyâ gayâ hai :—

"Un jarâim ke bâ'is se 'ârizî taur par sakht tadâbîr kâ 'amal men lânâ lâzim âyâ hai, tâ ki mujrimon ko 'ibrat-angez sazâ dî jâ sake aur Sarkârî 'uhda-dâron ko aman o amân qâim rakhne ke bâb men zarûrî ikhtiyârât hâsil hon." Is ke ba'd farmân i mazkûr men is amr kî ittilâ' dî hai, ki St. Petersburg aur Charkâf aur Udesa men 'ârizî taur par Gavarnar Janaral muqarrar kiye gae, aur un ko nihâyat wasi' aur ghair-ma'mûlî ikhtiyârât diye gae hain. Mascow aur Kif our Warsaw ke Gavarnar Janaralon ko bhî isî qism ke ikhtiyâr diye gae hain, aur in azlâ' kâ intizâm i "Civil" usî tarîqa men Gavarnar Janaralon ke sapurd kiyâ gayâ hai, jaise ki larâî ke zamâna men wuh azlâ' "Commander-in-Chief" i fauj ke mâtaht hote hain, jahân "Martial law" jârî kiyâ gayâ ho. Tamâm daras-gâhon kâ intizâm Gavarnar Janaralon ko tafwîz kiyâ gayâ hai, aur un ko yih ikhtiyâr diyâ gayâ hai, ki wuh un azlâ' men jin ke wuh hâkim hain tamâm "civilians" (ya'nî ri'âyâ) ko Jangî 'adâlaton ke rû-ba-rû bhej sakte hain. Gavarnar Janaralon ko yih bhî ikhtiyâr diyâ gayâ hai, ki wuh un tamâm shakhson ko jin kâ kisî zila' men hamesha rahnâ khatar-nâk khiyâl kiyâ jâwe, sarsarî taur par us zila' se aur jagah bhej den, aur apnî khâss râe aur zimma-wârî par jis shakhs ko châhen, us kî giriftârî kâ hukm den, aur kisî akhbâr yâ risâla ke chand roz yâ hamesha ke wâste band kiye jâne kâ hukm den, ba-sharte-kî yih ma'lûm ho, ki unkâ mailân fasâd kî jânib hai; aur âlâ-l 'amûm is qism kî tadâbir 'amal men lâwen, jo unke nazdîk, 'âmm aman-o-amân ke qâim rakhne ke liye zarûrî hon.

In tadbîron ke 'alâwa ek "General" Sâhib chand roz ke wâste Udesa ke Gavarnar Janaral mûqarrar kiye gae hain; aur ek aur "General" Sahib Charkâf ke Gavarnar Janaral, aur "General Gorko" "St. Petersburg" kei Gavarnar Janaral muqarrar kiye gae hain. Aur "General Gurko" ne is mazmûn kâ ek sarkârî ishtihâr jârî kiyâ hai (jo St. Petersburg kî diwâron par chaspân kiyâ gayâ hai) ki "har ek makân-dâr ko apne makân ke sadr-darwâza par ek darbân muta'aiyan karnâ châhiye, jo apne pahra se kabhî ghair-hâzir na ho, aur agar makân-dar aisâ na karegâ, to us par pân sau Rûbal jurmâna kiyâ jâwegâ, aur agar dûsrî martaba wuh qasûr karegâ, to wuh shahr-ba-dar kar-diyâ jâwegâ."

Sâhib i mausûf kâ yih kâm hai, ki siwâe Sarkârî ittilâ'on ke aur kisî qism kî ittilâ' ko makânât kî diwâron par âwezân na hone den, aur is bât kî nigrânî rakhen, ki sarak par koî aisî chîz na phenkî jâwe jis se nuqsân mutasawwir ho, aur agar koî shakhs in qawâ'id se inhirâf kartâ hûâ mile, to wuh "Police" kî madad se giriftâr kiyâ jâwe. Jo log bandûq wa-ghaira, aur aur qism ke hathiyârât kî kharîd o farokht karte hon, un sab ko châhiye, ki ek *mufassal fihrist un hathiyâron* kî, jo un ke qabza *men hon, hukkâm ko hawâla karen*, aur agar wuh aisâ na karenge, to pân sau Rûbal un par jurmâna kiyâ jâwegâ, aur do-bâra qasûr karne par us kî ta'dâd barhâ dî jâwegî; aur jin shakhson ke pâs kisî qism ke hathiyâr hon, un ko us-kî ittilâ' hukkâm ko denî châhiye; is qism ke hathiyâron ke rakhne ke wâste ijazat hâsil karen, warna un ko usî qism kî sazâ dî jâwegî.

Jis farmân ke rû se sûbajât i St. Petersburg aur Mascow aur Kif aur Charkâf aur Udesa men muhâsara kî hâlat qarâr dî gaî hai, us kî murâd nihâyat sakht hai; ya'nî us ke rû se wuh donon Sûbe jin men dâr-ul-khilâfat hai, aur tamâm Poland, aur tamâm janûbî'ya khurd aur jadîd Rûs chha jangî hukkâm ke ikhtiyâr par chhor diye gae hain, aur in chha

zí-ikhtiyâr shakhson ko ikhtiyâr hai, ki mushtabih shakhson ko ek ghair-mahdûd 'arsa tak qaid karen, aur un men se jis qadar shakhson ko châhen, ba-ghair tahqîqât kiye hûe Siberia ko jilâ-watan kar den, aur jin shakhson ko wuh khâss kar mujrim khiyâl karen, un-ko jangî 'adâlaton ke rû-ba-rû bhej den, aur jo hukm sâdir kiyâ jâwe uske ba-mûjib ta'mîl karen. Bâ-wujûd in wasî' ikhtiyârât ke, jo un ko mulkî jarâim ke insidâd ke waste diye hain, is bât par kuchh lihâz nahîn kiyâ gayâ hai, ki jo "Martial-law" sâzish karne-wâlon aur mushtabih shakhson kî nisbat nâfiz kiyâ jâwegâ, us kâ 'amal-darâmad har qism ke ma'mûlî mujrimon kî nisbat bhî kiyâ jâwegâ; go wuh Saltanat ke bar-khilâf sâzish karne men mutlaq sharîk na hon. Lekin farmân i Shâhî kî sab se ziyâda sakht bât hanoz bayân karnî bâqî hai, ya'nî farmân i mazkûra kî ek khâss daf'a ke ba-mûjib Gavarnar Janaralon ke ikhtiyârât ko un qaidiyon tak wus'at dî gaî hai, jo Drakoniya ke farmân ke nafâz se pahle giriftâr kîye gae hon, aur chhaon Sûbon ke Jel-khânon men tâ ikhtitâm i tahqîqât muqaiyad hon. Is daf'a kâ matlab samajhne ke wâste sirf is bât kâ yâd karnâ zarûr hai, ki qaidiyon kâ ek guroh kâ guroh, jin kî ta'dâd kâ takhmîna pânch hazâr se das hazâr tak kiyâ jâtâ hai, hâl men bâghî mulkon men giriftâr kiyâ gayâ hai. Is hukm ke ba'd agar wuh sab nahîn, to bahutson ko un men se pâ-ba-jaulân ho-kar Shimâlî Mashriqî mulkon ko fauran rawâna hone ke wâste taiyâr honâ paregâ.

Jo zâid khabaren Salowif kî nisbat âî hain, jis ne Shâhinshâh i Rûs ke qatl kâ iqdâm kiyâ thâ, un se ma'lûm hotâ hai, ki wuh ek sâis kâ larkâ hai, jo "Grand Duchess Catherine" ke nij ke mulâzimon men naukar hai. Us ne chand sâl madrasa men ta'lîm pâî thî, aur St. Petersburg kî Yûnîvarsitî, men bhî parhâ thâ; lekin wahân wuh Yûnîvarsitî ke silsila i khwândagî ko pûrâ na kar sakâ. Is ke ba'd Salowif ek "Provincial," Gavarnmant men ek "Central School" kâ mu'allim ho gayâ, aur hukkâm ko us kâ hâl us waqt ma'lûm hûâ, jab kî firqa i "Socialist" kî sâzishon kî nisbat tahqîqât ho rahî thî; wuh us tahqîqât ke zamâna men ghâib ho gayâ, aur jab tak kî us ne Shâhinshâh i Rûs ko qatl kâ iqdâm nahîn kiyâ, us waqt tak us kâ phir kuchh zikr nahîn sunâ gayâ thâ. Wuh 'adâlat i 'âliya, jis kî ma'rifat Salowif kî tahqîqât kî jâwe gî, muqarrar ho gaî hai. Gavarnmant ne mumâna'at kar dî hai, ki jo 'adâlat hâlat i muta'alliqa i qatl i mazkûr kî nisbat tahqîqat kare, uskî kâr-rawâî kî khabar na chhapî jâwe, aur nîz aur koî bât jo us wâqi'a kî nisbat ma'lûm ho, us ko akhbâr-nawîs zâhir na karen. Yih tahqîqat nihâyat ihtiyât ke sâth makhfî rakhî jâwegî.

Jo Rûsî Akhbâr yakum i "April" tak wusûl hûe hain, un se ma'lûm hotâ hai, ki firqa i "Nihilist" ke logon ne ba'z mulkî jarâim aur bhî ziyâda dilerî aur khîra-chashmî ke sâth kiye hain. Ek akhbâr ne yih khabar bayân kî hai, ki ek maqâm men kisî nâ-ma'lûm shakhs ne roz i raushan men ek nau-jawân 'uhda-dâr kî pusht men khanjar mârâ, aur wuh mar gayâ. Khanjar chand qadam âge parâ hûâ milâ, aur us par ek chit lagî hûî thî, jis par yih likhâ thâ, ki daghâ-bâz i fulân mârâ gayâ, dast-khatt "Committee" i kâr-pardâz. Is bât kâ bhî zikr likhâ hai, ki bârût kî surang ke zarî'a se ek Janaral ke makân ke urâ dene kâ qasd kiyâ gayâ, jis kâ nâm nahîn bayân kiyâ gayâ hai, magar us surang ke urne se, khâss us makân kî nisbat, qurb o jawâr ke ek girjâ ko ziyâda-tar nuqsân pahunchâ.

Pichhle chand dinon men St. Petersburg men do hazâr âdamî mulkî wujûhât par giriftâr kiye gae hain, aur yih yaqîn kiyâ jâtâ hai, ki Yûnîvarsitiyon kâ intizâm az sar i nau Shâhinshâh i "Nikolas" ke 'ahd ke namûna ke muwâfiq jangî qâ'ida par kiyâ jâwegâ. Is wajh se bahut se Profesaron ne istî'fâ de diyâ hai.

Chauda "April" ko maqâm i Rustaf men ba'z sakht hangâme waqû' men âe. Mufsidon ne "Police" ke afsar aur shahr aur zila' ke "Overseer" ke makânât ko bar-bâd kar diyâ, aur nîz "police" ke tamâm kâghazât zâi' kar diye. Hangâma ke daf'a karne ke wâste ek sau sâth "Cossack" shahr ke "police" kî imdâd ke wâste talab karne pare. Kîf se yih khabar âî hai ki ek "Political" mujrim ne râsta men ek shakhs ko jo us ke giriftâr karne ke liye koshish kar rahâ thâ, golî se mâr diyâ.

Biswîn "April" kî shâm ko daryâ i Mascow ke pânî ne is qadar josh khâyâ ki wuh kinâra se bâhir nikal gayâ, aur us waqt se barâbar tughyânî par hai, yahân tak ki wuh ab un makânât kî dûsri manzil ke barâbar pahunch gayâ hai, jo daryâ ke kinâra par wâqa' hain. Makânât ke rahne-wâlon ne barî mushkil se apnî jân bachâî hai, aur mâl o asbâb kâ nuqsân i kasîr hone kî khabar âî hai. Rûs ke aur hisson se bhî isî qism kî ziyâda-tar mutawâhhish khabaren âî hain, ya'nî maqâm i Riyâzan men "Railway" kâ ek pul bah gayâ hai, aur maqâm i Painzâ men daryâ is qadar charh gayâ hai, ki pân sau âdamiyon ko kishtiyon ke zarî'a se un ke makânât se nikâlnâ parâ. Maqâm i "Danaburg" men daryâ i Dwina kâ pânî ma'mûlî sath se bîs "fut" ûnchâ charh gayâ.

Ab ki Rûs par yih musîbat i tâza nâzil hûî hai, is bât ke ma'lûm hone se itmînân hotâ hai, ki wahân marz i wabâ men is qadar takhfîf ho gaî hai, ki sâhibân i "Commissioner" i Sîgha i hifzân i Sihhat ne bi-l-ittifâq yih râe dî hai, ki jo pahra maqâm i "wabâî" men qâim kiyâ gayâ thâ, wuh fauran uthâ diyâ jâwe.

Lahore:—"C. & M. G." Press.

"EXTRA" I
"PANJÁBÍ" AKHBÁR I LÁHO

Muwarrikha i 7 "June," San 1879.

MUSALMÁNON KÁ IFLÁS.

(Baqía i hafta i guzashta).

Yih qabúl kiyá húá masala hai, ki afkár se ziyáda muzirr koí chíz háfiza ke liye Dunyá men nahía hai, aur ab main púchhtá hún, ki qarz ke fikr se barh-kar kaun fikr, ba'd ján o 'izzat kí fikr ke, Dunyá men hai?

Aur agar ghaur kiyá jáwe, to qarz ke taraddud aur pareshání men ján o 'izzat ká fikr shámil hai; ya'ní qarz kí wajh se saikaron ádamí roz be-'izzat hote hain, aur iflás men saikaron qism kí taklíf pá-kar ádamí kí ján bhí játí hai. Masalan, ek shakhs, ki jis ko achchhí ghizá kí 'ádat ho, aur 'umda aur hawá-dár makán men rahá ho: agar wuh kharáb ghizá khále, aur ek tira o tár wa ghalíz makán men rahe, to zarúr hai, ki us kí sihhat men farq á jáegá; aur jab sihhat rukhsat húí, phir ján ne bhí *khair bád* kahá. Jab ki ján o 'izzat, aur har qism kí quwwat ko, iflás ko sabab se zarar pahunch saktá hai, to jo log muflis aur be-sámán aur qarzdár hain, unko Dunyá men aur kyá ummíd hai? Sau men sháyad nawwe Musalmán, meri ráe men, maqrúz aur aise hain, ki jin ko tahwíl kí taraf se kámil taskín nahín hai, aur jin ke dil par roz subh ko, sab se pahle is ká khiyál hotá hai, ki fulán Mahájan ko áj kyá jawáb denge, fulán dukán-dár se kyá mu'ámala hogá, fulán baqqál ko kis tarh se tálenge. In sab khiyálát ke sáth jo shakhs "office" men játá hogá, wuh kyá khák kám kartá hogá, aur us se kyá aur qism kí taraqqí ho saktí hai?

Agar ab bhí hamárí qaum hushyár ho jáe, aur ghairat ká sabaq parhe, aur apní guzashta kám-yábí, muraffa-ul-hálí aur 'izzat o daulat kí tárikh ko nazar i 'ibrat aur hasrat se dekhe, aur apní khasta o kharáb hálat ko durust kare, to kuchh bhí bigrá nahín hai.

Thore roz kí jafá-kashí aur intizám aur juzw-rasí men in ká kár-khána chamak saktá hai. Har shakhs ká farz hai, ki apní ámadaní ke iháta ke andar rah-kar kharch kare, aur apní tahwíl men thorá thorá rúpiya jam'a kare, aur rúpiya kamáne kí fikr men dil o ján se masrúf ho jáwe, aur apne Hindú bháíyon se juzw-rasí sikhe, aur apní dunyawí zarúraton ko bedár-maghzána, aur khiradmandána taur se dekhe, aur ghurúr i ná-jáiz ki bú ko apne damágh se nikál de, aur apní burí aur hasrat-angez hálat par afsos kare.

Ázádi ek 'ajíb o gharíb ni'mat hai, aur is zamána men to goyá is ká ghul sáre Hindústán men hai, aur har shakhs apne ko ázádí ka putlá jántá hai, aur 'alá-l-khusús naí roshní-wále to goyá ázádí par sawár ho-kar Maghrab o Mashriq kí sair karte hain; magar yih ázádí (ki jis ke shor ne hamen bahrá baná rakhá hai, aur jo ki waqi'í ek 'umda aur fáida-rasán chíz hai, aur jis ká, 'ásh iq har insáf-dost wa qábil ádamí hai) bhí kabhí ek muflis aur qarz-dár ko hásil nahín ho saktí hai, aur agar ho bhí to wuh sahíh aur aslí ázádí nahín hai. Ázádí ke ma'ní hain, ki jis shakh ko ázádí hásil ho, wuh kisí tarh kisí ká muhtáj na ho, aur kisí se us kí kor kisí wajh se na dabtí ho, aur wuh apní ihtiyáj kisí ke pás ná le jáe, aur koí taraddud yá fikr yá khiyál us ke ázádána khiyálát men girih na dále, aur kisí wajh se us kí tabí'at na dabe. Qarz-dár aur muhtáj ko yih báten kahán hásil hain? aur wuh kyon-kar ázád hai? kyon-ki wuh to ek shakhs ká muhtáj hai, aur har waqt "jail" men jáne ká khiyál us ke dáman-gír hai.

Jo log muraffa-ul-hál hain, aur jin ke pás apní ihtiyáj ke mutábiq káfí rúpiya hai, aur jin se ki aur das ádamiyon kí zarúraton ko ta'alluq rahtá hai, aur jo taqázá kí ánch nahín uthate hain, unke dil kí himmat, masarrat, ghairat aur quwwat ko agar qarz-dár log dekh saken, to sháyad koí kabhí qarz na lewe. Qarz aur iflás ke sadma se kaisí kaisí bash-qismat jánen gaí hain. Ham log kyá jánte nahín hain? Bahut se aise Musalmán is balá ke háth se ná-murád máre gae hain, ki jin kí hayát agar das bís baras barh játí, aur is zanjír se agar wuh ibtidá hí se bandhe na rahte, to áj aise log qaumí 'izzat ke yád-gár qarár diye játe.

Aksar Musalmánon ká yih bhí qaul hai, ki ham be-rozgárí ke sabab tabáh hain, aur koí sámán i parwarish hamáre liye hotá nahín hai, aur koí ham ko naukarí detá nahín hai. Is ká jawáb yih hai, ki tum bhí maidán men nikal-kar mihnat karo. "Rizq ká zámin Khudá, sháhid Kalám U'lláh hai." Khair áyanda jo kuchh kamáoge yá páoge wuh to dúsrí bát hai: magar fi-l-hál jo kuchh miltá hai, us ko to ek 'umda 'unwán se kharch karo, aur apní maujúda daulat ko to barháo, aur agar na bhí barháo to lillah ghatne aur mitne to na do.

Ráqim,

Musalmánon ká dil-soz, ek Musalmán,

az Bangála.

RÚSIYON KE MAQBÚZÁT I WAST I ESHIYÁ KE DIL-CHASP HÁL.

Ba-mújib tahrír ek Sáhib ke, jo unhon ne dar-bára i Inglistán aur Wast i Eshiyá ke likhí hai, ma'lúm húá, kí Rúsí maqbúzát i Turkistán ká raqba chár lákh, sáth hazár mil mukassar hai, ya'ní Bangál, Audh, Mamálik i Maghrabí wa Shimálí, Panjáb, aur mulk i mutawassit se bhí kuchh ziyáda hogá. Is wasí' raqba men tín "million" báshande bhí mushkil se honge; ya'ní Bangál kí ábádí ke bárhwen hissa se bhí kam hai; aur ek mutthí-bhar ním-wahshí muntashar ádamiyon ko qábú men rakhne ke liye, pachchís hazár Rúsí fauj kí hájat hai; aur yih fauj har waqt yahán jam'a rahtí hai. San 1876 'Iswí men un maqbúzát i Wast i Eshiyá par ek "Governor General" qáim húá, jis kí Gavarnmant ká Sadr Táshqand men thá. Sab se awwal "Governor

General," "Romutofskî" thâ, lekin chár mahîne ke ba'd ba-jâe in ke "General Kaufmann" muqarrar hûe. Pahle to yih khâss musâhib Shahinshâh i Rûs ke the, magar mu'âmalât i Wast i Eshiyâ se mahz nâ-wâqif the. Is kî nisbat log bayân karte hain, ki yih tuzuk o ihtishâm ko bahut pasand kartâ hai ; mizâj men khud-sarî bahut hai, aur uskâ bahut 'âdî hai, jis ko log Mashriqî julûs khiyâl karte hain. Magar "political" mu'âmalât men "General Abrâmif," aur "Kalpâkofskî" kâ kahnâ sûnnâ bahut mântâ hai. "Civil" intizâm nihâyat bihtarî ke sâth hai. Ek "Commission" ba-gharaz i tahqîqât San 1877 'Iswî men muqarar hûî thî, tâ-kî un jarâim kî tahqîqât karе, jo a'lâ afsaron par lagâe gae the ; magar ma'lûm hotâ hai, ki yih mu'âmala raf'a daf'a ho gayâ, aur jo bât bad-nâmî kâ thî, wuh 'aqlmandî ke sâth khâmosh rakhî gaî. Magar is men shakk nahîn, ki unhon ne aisî jald daulat hâsil kî thî. ki samajh men nahîn âtâ. Yih bât qâ'ida kî hai, ki jin Rûsiyon ne Wast i Eshiyâ men qismat-âzmâî kî, wuh log wuhî the, jo rûpîya paidâ karnâ châhte the, yâ wuh the, in kî khâna-wairânî hûî thî, aur burâiyon se bhâg-kar idhar â rahe the. Unkî bad-chalnî to mashhûr bât thî. Pas baloz is khâssiyat ke logon ke Wast i Eshiyâ men aur koî na thâ. Un kî hausala-mandî aur dilerî aur mazbûtî men koî shakk nahîn hai. 'Âriyatan fauj-kashî men jo mazbûtî unhon ne zâhir kî, wuh qâbil i ta'rîf har ek mulk ke logon ke hûî, aur us ke muqabala men, hikmat i 'amalî Gavarnmant i "India" kî kam-bînî ke sabab naqîz rakhtî hai.

Turkistân kâ faujî zila', Sarkârî khitâb "General Kaufmann" kî Gavarnmant kâ hai. Is men maqâmât i Samrîtanisk hain, aur is kî sar-hadd Chaguchak se Oxus tak hai. "Governor General" ko kâmil ikhtiyâr hai, aur wuh sirf Shahinshâh i Rûs hî ke zimma-wâr hain, aur Sar-kârî tankhwâh sât hazâr "pound" sâlâna se ziyâda nahîn hai. Chûn-ki tamâm masârif in kâ mulk kî âmadanî se adâ hotâ hai, lihâzâ un kî âmadanî kâ mahdûd karnâ ghair-mumkin hai. Ibtidâ men Rûsiyon ko ummîd thî, ki nihâyat be-shumâr daulat Riyâsat-hâe Khawânîn ke qabza karne se hâsil kareṅge ; magar jaisâ ham ko Hindûstân se ma'lûm hûâ, waisâ hî unko bhî wahân ma'lûm hûâ, ki go us ke Shâh kî daulat lâintihâ ho, magar mulk kâ zâtî gharîb honâ mumkin hai. Jab na us mulk men rûpîya hai, aur na âbâdî bahut hai, to paidâ-wâr bhî kam hai, aur bahut taraqqî nahîn ho saktî hai. Go kaisâ hî mauzûn band-o-bast ho, magar is ke siwâ aur koî bât nahîn hai, ki ab tak Rûsiyon ne fath-yâbî par khiyâl rujû' rakhâ hai, is jihat se sulh ke kâmon par dhiyân nahîn kiyâ, ki sulh ke waqt mulk kî kyon-kar kâmil taraqqî howe.

Mahkama i ta'mîrât i Sar-kârî ke masârif kâ kuchh zikr sâlâna hisâb men nahîn hotâ, magar-bar-waqt jânch Hindûstân ke tajriba ke ham dekhte hai, ki kuchh is men nuqsân nahîn hai. Zamîn, aur jâe-dâd i ghair-manqûla par "tax" jagâyâ jâtâ hai. Âth lâkh Sikka i Rubal se ziyâda âmadanî is men hai, aur do lâkh, tihattar hazâr Sikka i Rubal zar i jagân aur mewajât kî âmadanî hai. Yih hisâb us waqt kâ thâ, ki jab Qauqand aur azlâ' i daryâe Hâmûn sharîk na the, jo Khewâ se le liyâ gayâ hai. Sarak ke "tax" kî âmadanî ek lâkh, sât hazâr Rubal hai, aur bîs hazâr Rubal "License tax" kî âmadanî hai, aur do lâkh pachâsî hazâr Rubal mahsûlât kî âmadanî hai, aur "Stamp" wa-ghaira adnâ âmadaniyon se ek lâkh Rubal wasûl hote hain. Pas kull âmadanî kâ takhmîna solah lâkh tîn hazâr Rubal maqbûza mulk se hai. Har ek Rubal do "shilling" kâ hotâ hai. 'Alâwa is ke âth lâkh Sikka i Rubal Rûsî ashkhâs se mahsûlât i muskirât wa "Stamp," wa "ticket" i khutût wa-ghaira men wasûl hote hain. Hâl ke barason men bayân hai, ki farokht i zamîn i Gavarnment se bahut fâida hâsil hotâ hai ; magar sab zarî'on se âmadanî tîs lâkh Rubal hai. Siwâe muskirât ke aur koî âmadanî taraqqî-pazîr nahîn hai.

RÛS.

Ikkîswîn "April" ko, St. Petersburg se khabar milî thî, ki "Governor General" St. Petersburg, ya'nî "General" Gorko ne, shahr kî sab sarakon ke kinâron par ishtihâr chaspân karâe, jis men ba-gharaz i hifâzat, hâlat i intizâmî kâ is tarh par zikr hai.—Har shakhs ke makânpar ek darbân rihegâ, aur nigrân rahegâ, ki kisî diwâr par koî ishtihâr chaspân na hogâ, jab tak khâss ijâzat na ho ; aur koî shakhs khauf-nâk sarakon par kharâ na ho, jo shakhs aisâ karegâ, us ko darbân giriftâr kar legâ. Agar darbân ne giriftâr na kiyâ, to awwal martaba qasûr ke liye pachchîs Rubal jurmâna yâ ek hafta kî qaid shadîd hogî ; aur do-bâra murtakib hone par shahr-badar kiyâ jâwe gâ. Mâlik i makân jo darbân na rakhenge un par pân sau Rubal jurmâna hogâ. Is qânûn kâ 'amal-darâmad, "Police Gazette" men mushtahar hone se, tîn roz ba'd shurû' ho jâwegâ ; aur hukm hai, ki tamâm lohâr jo hatyâr banâte hain, wuh ek hafta men apne tamâm kâr-khânon aur kârtûs aur aslah kî fihrist Kamânîr i fauj ko rû-barû pesh kar-den ; aur jab tak koî shakhs ijâzatî parwâna Kamânîr i shahr kâ pesh na karе, kârtûs us ke farokht na hon. Jo tâjir is ke khilâf kâr-ra wâî karegâ, us ko kâr-khâna rakhne kî mumânî'at ho jâwe gî, jab tak aslah farokht karne-wâlâ apnî fihrist i aslah Kamânîr i Shahr ke pâs dâkhil na kar le, aur kharîdâr ijâzatî parwâna pesh na karе. Aur is dar-mayân men farokht ho, to aise tâjir par pân sau Rubal jurmâna hogâ, aur agar do-bâra wuh murtakib is jurm kâ hogâ, to us kâ tamâm kâr-khâna zabt aur âyanda kâr-khâna rakhne kî qata'î mumâna'at ho jâwegî.

"Private" ashkhâs jin ke pâs tapancha bandûq waghaira hon, wuh "Police" ko ittilâ' den. Kamânîr i Shahr jin ko ijâzat degâ, sirf wuhî aslah rakhne pânwe ge. Darsûrat i khilâf-warzî i hukm, aise shakhs par pân sau sikka i Rubal jurmâna ho gâ, aur tamâm hatyâr us ke zabt hojâwenge ; dar-sûrat i 'adm i adâ i jurmâna pânch mahîne qaid hogî.

LAHORE:—"C. & M. Gazette," Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 5 "June," San 1879.

JA'LI "COURT FEES" KÁ MUQADDAMA AUR "CAPTAIN FENDAL CURRIE" SÁHIB "DEPUTY COMMISSIONER" I LAKHNAU KÁ INSÁF.

Is muqaddama men Sáhib i mamdúh ne jis bedár maghzí aur insáf se kár-rawáí farmáí hai, uskí ta'rif ke wáste alfáz ká milná dushwár hai. Yih niháyat pechída aur bárik muqaddama thá, bad-ma'áshon aur ja'l-sázon ne aise kartab kiye the, ki haqq aur ná-haqq kí tamíz nahín ho saktí thí; balki bare bare mudabbir aur tajriba-kár log dhokha men á gae the, ki yih ja'l nahín balki mahkama i "Stamp" hí men rang o raughan wa-ghaira kí ghalatí wáqa' ho gaí hai, ya'ní ek "Stamp" kí ek khep aisí barámad ho gaí, ki pahle khep se mutafáwit thí. Log tarh tarh ke qiyás daurúte the, koí kahtá thá, ki mukhlúq ná-haqq musibat men giriftár ho rahí hai, hálán-ki kisí ka qusúr nahín, koí kahtá thá, ki agar fi-l-haqíqat ja'l hai, to bhí yih kám sídhe sádhe bhole bhale Hindústániyon ká nahín, bi-z-zarúr koí Yúrap ká chaltá purzá bhí is men shámil hai. Gharaz ki múnh utní hí zabánen thín.

Magar huzúr "Captain Currie" Sáhib kí tahqíq aur mú-shigáfí se sárí qala'i khul gaí, aur sábit ho gayá, ki ba'z Hindústán hí ke bhole bhále aur sídhe sádhe ádamiyon ne yih sitam dháyá hai.

Afsos hai, ki Hindústán ke ba'z bad-ma'ásh aur 'aiyár log aisí chálen chalte hain, jin se tamám mulk par harf átá hai; magar kághaz kí náo hamesha chal nahín saktí, aise log ákhir dhare gae, aur aisí sazá páí, ki áyanda zamáne ke ja'l-sázon, aur makkáron ko 'ibrat húí. Agarchi, "Court Fees" ja'lí kí gír o dár Hindústán ke mukhtalif azlá' men amráz i muta'addiya kí tarh phail gaí aur bahut se azlá' men haqq o ná-haqq aksar logon par shubha rahá, aksar ná-karda i gunáh bhí mákhúz ho gae, agarchi ba'd men 'adam i sabút aur insáf ke bá'is yih be-khatá log rihá húe, lekin ek nek-chalan bhale ádamí kí 'izzat men to is ilzám se dhabba ká lag jáná mumkin thá. Lekin "Captain Currie" Sáhib ne is ihtiyát ke sáth kár-rawáí kí hai, ki wuhí log mákhúz húe, jin par aslí ilzám thá aur unhín ko ba'd tahqíq aur tadqíq ke kámil sazá dí gaí; aur áyanda tahqiqát ho rahí hai, yaqín i kámil hai, ki 'anqaríb Kaptán Sáhib ká insáf dúdh se pání ko judá kar degá.

"Court Fees" ká mu'ámala aisá názuk hai, ki har kas o nákas ko us kí ihtiyáj partí hai, aur 'adálat kí kár-rawáí ba-ghair us ke chal nahín saktí, aur jab ki ek 'ámm istibáh wáqa' ho gayá, phir to mumkin thá, ki jis shakhs ke pás se yih mushtabih "Court Fees" barámad ho, wuhí 'adálat men dhar liyá jáwe; aur qusúr-wár aur be-qusúr kí aslá imtiyáz na rahe. Magar "Captain Currie" Sáhib ne wuh kám kiyá, ki shahr i Lakhnau balki tamám Awadh unkí tanqíh aur tadqíq aur tarz i insáf ká saná-khwán hai.

Is amr kí tahqíqát ká ágház "Calcutta" se húá, magar asl amr kí tahqíqát Lakhnau hí men Kaptán Sáhib i mamdúh ke zari'a se húí. Agarchi, asl já'il ká abhí tak surágh nahín milá, lekin agar Kaptán Sáhib kí yihí tahqíq aur tafúsh hai, to 'anqaríb yih 'uqda hall ho jáegá; aur wuh sábit kar dikháenge, ki is jurm men kaun kaun log shámil hain, aur jo kuchh juzwí sadma is kár-rawáí se khazána i Qaisarí ko pahunchá hai, uská jabr o nuqsán bhí bahut jald ho jáwegá—*der áyad, durust áyad.*

SAFFÁKÍ.

Dunyá men bahut sí chízen, fí hadd i zátihí, 'umda hain, magar wuh náqis bartáo ke sabab se bad-nám ho rahí hain. Rel, fí hadd i zátihí, 'umda shai hai; lekin basá auqát, bad-nazmí yá kisí aur wajh se, kharábiyán wáq'a hotí hain. Akhbár i "Indian Herald" se ma'lúm húá, *ki Relwe i Sakkhar par, ek shakhs ko Injin-draivar ne satrah sau rúpiya ká lálach kar-ke, injin kí jaltí húí ág men jhonk diyá.* Magar khún i ná-haqq chhupá nahín rahtá, ma-khúz húá, sazá paegá. Yih aisí báten hain jinse Relwe sakht bad-nám hoti hai. Agarchi, is qism ke wáqa'át pahle bhí sunne men áe hain, magar un kí tasdíq bahut kam húí hai. Agar yih hádisa sahih hai, to bahut ihtiyát honí cháhiye. Aksar Injin-draivar, sharáb pikar, injin ká hánknú shurú' kar dete hain, aur is se bhí basá auqát hari izáen pahunchti hain, ta' ajjub nahín ki kisí qasí-ul-qalb ádamí ne, jo Hindústániyon ko pashsha ke barábar samajhtá ho, aisí harakat kí ho.

Hindústániyon kí ham-dardí to Hindústaní hí khúb karte hain. Chún-ki ab Hindústán men Relwe ko járí húe 'arsa i daráz guzrá, aur yaqín hotá hai ki ek 'arsa ke tajriba ke ba'd, aksar Hindústání kár-garon ko yih malika hásil

hogayâ hogâ, ki wuh Injin-draivar kâ kâm achchhî tarh se kar sakenge ; pas Relwe Kampanî ko munâsib hai, ki wuh aisâ kâm Hindûstâniyon ke supurd kare. Is men bahut fâida hain. Ek to tankhwâh kî kifâyat ; dûsre, wuh Hindûstâniyon kî tabâi' se wâqif ; tîsre, wahshat kâ irtifâ' ; warna agar Khudâ na khwâsta, aise hî chand hawâdis wâqa' hûe, to Relwe sakht bad-nâm hojâegî ; aur phir uskî tijârat men farq â jâegâ, kyon-ki jab logon ko apnî jânon kâ khauf hogâ, to wuh manzil i maqsûd par mahînon aur dinon men pahunchne ko, ghanton men pahunchne se bihtar samjhenge, kyon-ki, zinda to rahenge.

TA'LÎM I NISWÂN.

Agarchi aksar maqâmât par ta'lîm i niswân ke madrase jârî hain, magar unse abhî us fâida kâ 'ashr i 'ashîr bhî hâsil nahîn hûâ, jo mardâna ta'lîm se hâsil hotâ hai. Agarchi ta'lîm i niswân ke bâb men, Eshiyâ khiyâlât ke muwâfiq, kaisî hî parda wa-ghaira kî ihtiyât kî jâwe, magar 'awâm Hindûstânî apnî larkiyon ke ta'lîm dene men khutakte hain, aur mishan iskûlon men to ziyâda-tar.

Jis tarh Amrit-sar men chanda ke zarî'a se 'Isâî larkiyon ki ta'lîm kâ intizâm hûâ hai, agar isî tarh tamâm bare bare shahron men, âpas ke chanda se intizâm kiyâ jâe, to subhân-allâh. Agar unko Sarkârî madâris men bhejne se khauf ma'lûm hotâ hai, to apne ko âp ta'lîm den. Aur yih kuchh mushkil bât nahîn hai ; agar talâsh kî jâegî, to Hindûstân men mu'allima 'auraten dast-yâb ho jâengî. Agar 'auraton ke liye fâzil honâ zarûr nahîn, jaisâ ki mamâlik i Yûrap men hai, magar jihâlat se nikalnâ to zarûr hai.

"SHAHR I JADDA WA QABAR I HAZRAT I HAWWÁ."

Jadda ki Shahr-panâh bâhut buland aur 'arîz hai. Jâ ba-jâ is men chhote chhote burj bhî bane hûe hain, aur do chhote qal'a hain, jin se muhâfazat samundar kî ho sakti hai. Hudaida aur Jadda donon maqâmon men kaî topen bare mûnh kî hain, magar wuh girî parî hain, gard-bâd aur kûre karkat se âlûda hain. 'Alâ-hâzâ, pahra-wâle santarî kî bhî yihî kaifiyat, ki chihra aur wardî par khâk hai. Shimâl aur Mashriq aur Maghrib samt dîwâr i Jadda men phâtak hain. Mashriqî phâtak se ba-juz musalmân ke aur koî nahîn jâne pâtâ. Saraken bahut tang aur terhî hain, koî sîdhî sarak nahîn hai, magar bâzâr bahut 'umda qâbil i dîd hai. Musâfir bahut kam Hudaida men ûtarte hain, har-chand ki wahân jahâz, kishtiyân langar kartî hain, is liye, ki ba-juz Turkî aur 'Arabî sipâhiyon aur qahwa kî dukânon ke koî shai qâbil i dîd nahîn hai. Jadda men sair kî chîzen hain, aur sab se barh-kar wuh ziyârat-gâh hai, jis ko tamâm insân mânte hain, ya'nî mazâr i sharîf us nek bîbî kâ hai, jo tamâm banî-nau' i insân kî mân hai, aur sab se pahle isî 'aurat ko Khâliq i akbar ne apnî qudrat i kâmila se khalq kiyâ. Qarib Shimâlî phâtak ke yih mazâr hai. Is rauza ko dekh-kar main nihâyat mutahaiyir hûâ, yih qabar pachâs kyûbit lambî aur bâra kyûbit chaurî hai. Mujh se is qabar ke mujâwir o muhâfiz aur khuddâm ne, jo ziyârat karâtâ hai, aur batâtâ hai, ki fulân jagah nazr charhâo, kahâ ki hazrat i Hawwâ 'alai his-salâm kâ tîn sau pachhattar fut qad thâ, qabar kâ daraja a'lâ waisâ hî banâ hai, jaise ki lâsh i mubârak thî. Us se ma'lûm hotâ hai, ki ba-nisbat awwal hissa i jism ke dûam hissa darâz thâ, zânû kî jagah zamîn dhans gaî. Main ne puchhâ, ki is kâ kyâ sabab hai ? Logon ne bayân kiyâ, ki hamârî mân ke zânû kamzor the. Mujh ko yih sunkar aur bhî hairat hûî, ki hamârî mân siyâh-fâm thîn, jaisâ ki ek hissa i jism se, jo khulâ thâ, zâhir hûâ, aur is par nazr niyâz charhtî hai. Main ne yahân ek rûpiya charhâyâ aur zarâ hâth se jo dekhâ, to mujh ko yih maqâm pathrelâ nazar âyâ. Chûn-ki un ko qazâ kiye hûe chha hazâr sâl kâ 'arsa hûâ hai, pas shâyad jism patthar kâ ho gayâ ho. Fidwiyâna adab se jo maqâm mujh ko batâyâ gayâ thâ, main ne wahân nazr charhâî, lekin mujh ko us waqt nâ-gawâr hûâ. Jab ek shakhs jo sirhâne kharâ thâ, us ne kahâ "yahân bhî charhâo," main ne ta,-ammul kiyâ, to ek afsar i Makka ne kahâ, ki "nahîn, charhânâ munâsib hai," main ne wahân bhî ek rûpiya charhâyâ. Jab main bâhar niklâ, to wuh afsar bhî mere sâth âyâ, aur us ne bâhar â-kar mujh se kahâ, ki bahut se Musalmân yaqîn nahîn karte, ki yih hazrat i Hawwâ kî qabar hai, aur 'alâ-hâzâ mujh ko bhî ta,ammul hai, magar chûn-ki merâ mazhab aur i'tiqâd hai, is liye taslîm kartâ hûn. Jab bahut sî bâten samâ'at par yaqîn kî jâtî hain to main kahtâ hûn, ki is ko bhî qaqîn na karne kî kyâ wajh hai, jab tak ki is kî tasdîq yâ takzîb i kâmil na ho. Yih sunkar us shakhs ko, jo mere sâth thâ, ta'ajjub hûâ, aur salâm kar-ke chalâ gayâ. Jadda ke Musalmân khwâh wuh Turk hon yâ 'Arab, magar nihâyat hî kas if rahte hain, aur faqîr aur kutte yahân waise hî be-hadd o shumâr hain, jaise ki Qustuntuniya men hain, hamesha jab koi bâhar nikle, to lakrî zarûr hâth men le. Aur rât ko lâltenen aur lakrî ho ; magar kutte ko lakrî dikhânâ fazûl hai, is liye ki uskî âwâz se tamâm us ke 'azîz o aqârib jama' ho jâte hain, aur is qadar shor o ghul machâte hain, ki kân parî âwâz nahîn sunâî detî.

LAHORE :—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 31 "May," San 1879.

MUSALMÁNON KÁ IFLÁS.

Ab wuh waqt á gayâ hai, ki qâbil aur ta'lim-yâfta aur tajriba-kâr Musalmân log apne ham-qaumon kí khabar lewen, aur jald koí band-o-bast aisâ karen, ki âyanda yih wabâ ziyâda na phailne pâwe. Musalmânon ke iflâs kí kaifiyat ab wâqi'î is daraja tak pahunchî hai, ki un ke dûr-andesh ham-qaumon ko, unkí yih bar-bádí aur iflâs aur ikhtiyáj dekh kar ronâ âtâ hai. Agar mukhtalif azlâ' ke daftar-i rajistarî kí taraf nazar dálî jáe, to sáf dekhá já saktá hai, ki har sál ke kár-o-bár men fí sadî nawwe Musalmân jáe-dâd i manqûla aur ghair manqûla, banye mahájanon ke hâth bechte aur makfûl karte hain; aur jahân patta dete hain, us men bhí zar i peshgí is qadar lete hain, ki jo, us dast-âwez i patta ko, ek tarh kâ rahn-nâma banâ detâ hai. Roz Musalmân faqír hote jâte hain, aur Hindû bhâí un kí ma'âsh le le-kar, amír bante hain. Sûd khânâ aur lenâ, donon Musalmân ke liye nâ-jâiz hai. Magar, shâyad, sûd dene aur sâth ser-chashmí ke dene men áj tamâm 'álam men Musalmânân i Hind kâ muqábala koí dúsrí qaum nahîn kar saktí hai. Ek ek basti men, ek ek teli aur kalwâr kâsht-kâr hai, ki jo apní kâsht-kârí se parwarish kartâ hai; aur mahâjan ke taur par rûpîya súdí bhí lagátá hai. Das pânch men, aish kár teli aur kalwâr, us mauza' kâ ki jis men us kâ ghar hai, púrá málik nahîn to hissa-dâr ban játá hai. Magar yih khusúsiyat, un mawâzi'át ke sâth hai, jahân ke málik Musalmân hain.

Ákhir yih idbâr aur iflâs kin wajhon se hotá hai, aur ...ke rokne kí tadbír kyâ hai? Awwalan to Musalmânon ...-damâghí, aur fazûl-kharchí un ko bar-bâd karti hai, ...ahâjan tak le jâti hai. Sâniyan, koí Musalmân ...an to fan i hisâb mutlaqan nahîn jântá, aur agar koí ...bhí hai, to us ko yih khiyâl kahân, ki us se kâm lewe? ...n, maujúda ma'âsh o daulat ke kharch karne ká barâ ...nauq, magar kamâne kâ bahut kam zauq, aur liyâqat i tijârat ke usúl se yih wâqif nahîn. Intizâm i khâna-dârí yih, bâqí mahâjanî kár o bâr yih jânte hí nahîn; phir karen to kyâ karen? Kâsht-kâr qaum ke Musalmân to ek tarh se achchhe bhí hain; magar sab se bure aur ghairat-angez hâlat aur súrat qaum ke sharíf Musalmân aur zamíndáron kí hai. Naukarí-pesha musalmânon ke hâl kí taraf, jab ham apne khiyâl ko dauráte hain, to us taraf se bhí hamárâ khiyâl nihâyat hasrat ke sâth lauttâ hai; kyon-ki Musalmân 'ammâl aur Hindû 'ammâl, Musalmân 'uhda-dâr, aur Hindû 'uhda-dâr, aur Musalmân khidmat-gar aur Hindû khidmat-gâr kí hâlat men aur sâmân men aur libâs aur paushâk, men barâ numâyân farq nazar átâ hai. Jo Hindû 'amla hai, us ke pás naqd rûpîya hai, aur wuh sûdí kár o bár khufya yâ zâhir taur par kartâ hai, aur nihâyat juz-rasí ke sâth khátá aur pahantâ hai; aur bar-khilâf is ke Musalmân bhâí hain, kí un kâ thât amîrâna hotâ hai, un ko fa-qatt kamâná aur uránâ átá hai. Jámdání aur malmal ke siwâ pâhante nahîn. Pulâo aur qorma ke siwâ khâna harâm jânte hain; do chár musâhib kí bhí zarûrát rahtí hai; do chár ufatí ya'nî muft-khore bhí lage rahte hain. Qarz karne men un ko muhâbâ nahîn, aur phir Khudâ hí hai, jo ádá ho jáe. Sau rûpîya kí chîz, bís rûpîya ke lene ke liye de dete hain, aur phir bhí chihre par malál nahîn átá hai.—Hindû sarrishta-dâr tâte yakka par Kachahrí men já saktá hai, Musalmân pesh-kár bhí shâyad is men apní zillat tasawwur kartâ hai. Al-gharaz, jafâ-kashí, juz-rasí aur intizâm kâ mádda hamárí qaum se rukhsat ho gayâ, aur hotâ játá hai; aur jitní 'umda sifaten ki hamárí qaum kí thîn, un ko Angrez aur Hunûd akhz kar-ke fáida-andoz hote chale jâte hain; aur hamâre wâste roz-ba-roz tanazzul aur har tarh kâ sâmân i idbâr wa pareshání o zillat hai. Angrez-dání, jo áj-kal zâhir men ek wasíla aur zarí'a i roz-gár gardání játí hai, is men bhí Musalmân har jagah Hindûon se pichhe hain, aur is liye un ko 'umda 'umda naukarí nahîn milti hai. Jin azlâ' men sâre Musalmân 'ammâl the, wahân ab nisf se kam hamâre ham-qaum hain, aur bâqí sab Hindû hain. Agar ghaur se dekhá jáe, to ham log sab kuchh kho baithe hain; magar hân al-batta ek ghurûr ...-á na wâ-sazâ hamâre damâgh men samâyâ hai, ki jo nikaltá hí nahîn hai, aur jis ke sabab se ham aur bhí ziyâda kharâb hote jâte hain. Musalmânon men jo chhotí qaumen hain, wuh aksar chamrá aur parchûn aur dúsrí chizon kí ...jârat karte hain, aur is liye wuh khush-hál hain, aur 'izzat o árâm se zindagí basar karne ka sâmân un ke pás maujûd aur muhaiyâ hai. Agar Pûrab Bangâla kí zamíndárí ko koí ádamí ghaur se dekhe, to us ko ma'lûm ho jâwegâ, ki yih bare bare zar-khez pargane aur ta'alluqajât, ki jin se saikaron Bangálí Bábû amír bane hûe hain, in sab ke málik Musalmân umará the; magar un kí ghaflat aur be-khabarí ke sabab se yih kull jâe-dâd Hindûon ke hâth kauriyon ke mol lagí hai. Aksar hazrât Musalmân bhâiyon kí fazúl

kharchî aur us ke sabab jo bure natîje nikalte hain, us ki taujîh yûn karte hain, ki abhî thorâ zamâna guzrâ hai, ki in ke hâth men Hindûstân kî Saltanat thî, aur kanoz imârat kî bû i in ke damâgh se nahîn gaî hai. Main kahtâ hûn, ki sirf bû i imârat se fî zamâna kâm nahîn ban saktâ hai. Jahân tak tahzîb i maghrabî phailtî jâtî hai, usî qadar har shakhs ko rûpiya kî zarûrat barhtî jâtî hai ; aur jab rûpiya na hogâ, tab ba-juz khasta o kharâb rahne aur bhîk mângne ke aur kyâ ho sakegâ ? Bahut se Musalmânon ke ausat daraja ke aise khândân ab Bangâla men hain, ki jin se maujûda qalîl daulat bhî is tarh se nikalti aur khistaktî jâtî hai, ki jis tarh samundar ke qarîb ke kisî daryâ se jazr ke waqt pânî ghattâ aur nikaltâ jâtâ hai. Be-qarîna 'aish o 'ashrat aur nasha-bâzî se bhî bahut se iflâs-zada hote jâte hain, aur fazûl kharchî i be-jâ bahut se sâhibon kâ kâm tamâm kar rahî hai. Bahut se qism kî ashyâ i munashshâ kâ istimâl dûsrî qaum ke log bhî karte hain ; magar Musalmânon kî masal nasha ke ghulâm 'amûman nahîn bante hain. Chînî log qadîm se chândû-bâzî, aur Bangâlî log âj-kal sharâb-khwârî men mashhûr hain. Magar Chînî chândû-bâz aur Bangâlî sharâb-khwâr ham ne âj tak bahut kam be-kâr aur muflis dekhâ hai. Bar-khilâf is ke Musalmân hain, ki jahân ek khândân men chândû yâ sharâb kâ charchâ phailâ, phir sârâ khândân majhûl, kâhil, be-kâr, zinda dar gor, ban jâtâ hai ; aur aksar hazrât ko shab o roz kî kam khabar rahtî hai ; aur yih log apne ko apnî 'âdât se shappara banâ dâlte hain.

Kalkatta (Calcutta) ke daftar ke dekhne kâ jis ko mauqa' milâ hogâ, wuh ba-khûbî mere is qaul kî tasdîq karegâ, ki jis daftar aur sar-rishta par (siwâe "High Court") nazar dâlo, kâlî ghatâ kî tarh Bangâlî Bâbû log chhâe hûe hain ; aur Musalmân yâ to chaprâsî yâ daftarî hai. Aur 'alâ-hâzâ-l-qiyâs azlâ' men bhî isî ke qarîb qarîb hâl hai.

Ek ek nâ-jâiz rasm o riwâj ko zinda rakhne men hamâre ham-qaum logon ko jâe-dâd i jaddî ke makfûl karne yâ bech dâlne men, taammul nahîn hotâ hai. Ek shakhs ke dâdâ ne apnî imârat aur muraffah-ul-hâlî ke zumâna men, ek be-kâr o na-jâiz o khilâf i shar' rasm ko adâ karne men das hazâr rûpiya kharch kiyâ thâ ; is liye zarûr hai, ki us shakhs kâ potâ, ki jo tabâh hâl hai, aur jis kî tawajjul men ek taka nahîn, wuh jâe-dâd ko bai' kar-ke bhî apne bâwâ dâdâ kî nâ-jaiz aur bekh-kan taqlîd karegâ ; aur nahîn to uske kunbe, aur basti aur mahalla ke log us par mûnh âenge, aur us kî shikâyat karenge.

Musalmân log merî râe men, aur kisî qaum ke logon se zahânat, jaudat, *himmat* aur 'ulu-l-'azmî men, kam nahîn hain ; magar fa-qatt rûpiya banâne aur rakhnâ na jânne ke sabab se yih chamak nahîn sakte hain, aur in se koî kâm taskîn ke sâth anjâm nahîn pâ saktâ hai, aur yih apnî tabî'at ko pûre zor se kisî khâss kâm yâ tijârat kî taraf lagâ nahîn sakte hain. Qarz-dârî aur iflâs, wabâ kî tarh in men phailâ hûâ hai ; aur har shakhs pahle hî, Dunyâ men âzâd ho-kar qadam rakhte hî, balâ i qarz aur 'azâb i qarz aur taklîf i qarz men aksar mubtalâ hotâ hai, aur phir tâ dam i zîst is girdâb i iztirâb, o ná-kâmî o pareshânî se nikal nahîn saktâ hai. Bhalâ jis shakhs ke dil men ki : *chi khurad bâmdâd farzandam*, kî khalish rahe, aur jis par roz taqâzâ ke idbâr kî jharî barastî rahe, wuh skakhs Dunyâ men kaun kâm kâmil taskîn aur achchhî tarh se kar saktâ hai ? aur yihî wajh hai, ki ham log kisî maidân men bhî pesh-qadam nahîn hain. Kâfî rûpiya aur pûrî tahwil ke rahne se, jo har insân ko elî taskîn i 'âmm aur ek himmat aur âzâdî hotî hai, is ke maze aur fâida ko us se pûchho ki jis ke pas rûpiya hai, aur jo kamâtâ, aur bachâtâ aur jama' kartâ hai ; aur qarz-dârî aur iflâs kî hâlat men ek sharîf aur 'izzat-dâr âdamî ke dil o damâgh par afkâr i matnû'a ká jo hamla kî hotâ rahtâ hai, us ko muflis qallâsh se daryâft karo. Iflâs aur tang-dastî ke sabab se har sâl mukhtalif qaum ke saikaron âdamî khud-kushî karte hain, aur jân de-kar is taklîf i jân-soz se apne ko bachâte hain. Phir aisî taklîf, ki jis ke sadma se âdamî jân tak de detâ hai, jis shakhs ko ki hogî ; us ke dil o damâgh kî kyâ hâlat rahegî, aur wuh Dunyâ men kaun kâm achchhî tarh se anjâm de sakegâ ? Farz karo, ki ek shakhs ahl-i-kâr i Sar-kârî hai, aur us ko is bât kî khwâhish aur gharaz hai, ki apnî isti'dâd ko barhâwe, aur apne kâm ko is sargarmî aur zor o shor se anjâm de, ki âyanda aur koî mu'azzaz aur zar-khez 'uhda pâwe, aur yih bhî farz kar-lo, ki yih shakhs maqrûz hai ; jab ki yih shakhs ba-nazar i taraqqî i isti'dâd kitâb dekhtâ ho, yâ apne 'uhda kî zarûrat se koî "Circular" parhtâ ho, aur phir usî waqt mahâjan kâ piyâda darwâza par ghul kartâ hûâ, yâ pîyâda i 'adalat i khafîfa us ko saman de jâwe, to us kâ dil kar, aur kis tarh us kitâb yâ "Circular" men lag hai ? aur wuh kyon-kar unke mazâmîn ko apne hâfiza iamânat rakh sakegâ ? aur kyâ khâk kisî *qism* kî karegâ ?

(*Bâqî phir.*)

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A SKETCH
OF THE
MODERN LANGUAGES
OF THE
EAST INDIES,
BY
ROBERT N. CUST.

(Review).

Every Panjábí knows or ought to know the name of Mr. Cust, and a work by that gentleman deserves to be read with more than ordinary interest in the Province with which he was for many years so prominently connected. It is partly for this reason, though chiefly from the value of the book itself, that we submit a review of Mr. Cust's recent work to the readers of the Roman-Urdú Journal. We may add that Mr. Cust has dedicated his "Sketch" to another well-known Panjáb Official, Mr. E. L. Brandreth, for many years Commissioner of the Rawalpindi Division. Indeed, these two gentlemen since their retirement from the service appear to have strengthened the ties of old Indian fellowship by the pleasing and profitable bond of literary co-operation.

Mr. Cust, who left India in 1867 (before his full term of service had expired), felt, as many old Indians feel, that an idle life at home is not a happy one. The habit of honest steady work which attaches to the life of every conscientious

Official in India could not be thrown aside, so Mr. Cust began to look about him for something to do. To use his own words—"Some of my contemporaries had taken to brewing beer ; another had patented a machine for blacking shoes with a rotatory brush ; a third was out in Egypt managing the private estates of the Khedive ; a fourth was Director of a Bank and Treasurer to a hospital ; a fifth was being yelled at in the House of Commons ; a sixth was trying petty cases as a Justice of the Peace. All old Indians must do something. So I turned back to my old love, before I went to India, and took up the skein, where I dropped it in 1842, of Language.

My stock-in-trade was a good knowledge of twelve languages, six European, six Asiatic, a good memory, and a great passion for the study."

Thus equipped for the undertaking, Mr. Cust proceeded to survey the whole field of Eastern Linguistic Science and after several years' labor he gives us a summary of the information he has collected, in the book now before us.

The geographical limits of Mr. Cust's summary embrace the whole of the East Indies—in which term Mr. Cust includes India Proper, Further India and the Malay Archipelago,—while he excludes from it the Mahometan States of Western Asia on the one side, and the Empires of China and Japan on the other.

The numerous languages within these limits are arranged in eight great classes. The Aryan, Dravidian, Kolarian, Tibeto-Burman, Khasi, Tai, Mon-Anam and Malayan. In his Introduction Mr. Cust gives a general account of some of the features of the languages under review, adding—"The plan of my work is as follows :—I propose to notice briefly each family collectively, and then each language in that family separately. In dealing with the great and renowned

Vernaculars, it would be mere waste of time and impertinence to say much, as a reference to Beames and Caldwell is sufficient. On the other hand, some of the savage languages are but linguistic expressions, represented by a brief though genuine, vocabulary, and a tolerably accurate approximate localisation. Under these circumstances, much cannot be said of them. Between these two extremes there is opportunity to throw together all that is known of the boundaries, the number, and religion of the population, the number of dialects, the character, the nature of Literature, if any, the linguistic provision made for the study of the language and the chance of its survival in the struggle for existence."

Beginning with the Aryan family, our author devotes a couple of pages to the "Iranic Branch" comprising Pushtu and Balúchí. He then passes to the "Indic Branch" in which he enumerates fourteen sub-divisions sufficiently distinct and important to rank as languages rather than as mere dialects. These fourteen languages are Káfirí, Dárduí, Kashmírí, Panjábí, Brahúí, Sindhí, Hindí, Nepálí, Bangálí, Asamese, Uriya, Maráthí Gujrátî and Sinhalese. With reference to several of these (and among them to Panjábí) it is obviously a matter of doubt whether they are properly classified as languages rather than as dialects. Probably the existence of a separate Gurmukhí character, and of a distinct religion connected with the Panjáb, are the chief reasons for regarding Panjábí as a distinct language. In its construction and vocabulary it may be regarded as the Western branch of Hindí, and there are indications which our readers have doubtless noticed that it will in time be altogether absorbed in the more important and more convenient *lingua franca* of Northern India.

Hindí is admittedly the most important language of Sanskrit origin. Its language field is stated to comprise

218,000 square miles, and the number of people speaking it cannot fall short of eighty millions. It comprises no less than 58 local dialects in addition to the book language described as "Khari Boli" or "High Hindí" and in addition also to Urdú, its polished and Persianised form, which is understood over a larger area than any other Indian tongue, though it can scarcely be said to have a local habitation in any one district in particular. Many of the Hindí dialects are hybrids with admixtures from languages of the Dravidian, Kolarian and Tibeto-Burman families.

Next in importance to Hindí and its varieties comes Bangâli, spoken by a population of 37 millions. This too has several dialects, and it is noteworthy that one of these is of Muhammadan origin, "though this Muhammadan Bangálí, has not vindicated to itself the same literary status as the Hindústání of Northern India. It is composed of analogous elements, and is the language of millions, but these Muhammadan were not of the upper, learned and ruling classes, nor were they of the conquering races from the West, but debased ignorant non-Aryans from the East."

Omitting languages of less importance, we come to Gujráti and Maráthí the two great Aryan languages of the Bombay Presidency. The latter of these two languages, which is spoken by a population of about ten millions, brings us to the territorial limit of the Dravidian family. It is however a remarkable circumstance that Sinhalese, the language of Southern Ceylon, is essentially an Aryan tongue, though separated from its congeners by the entire field of the Dravidian family. On the other hand, the Bráhuí, a language spoken by a part of the population of Balúchistán, and embedded in the Aryan language field, is considered by many a Dravidian tongue.

Our author passes from the Aryan to the Dravidian family. In this, too, fourteen languages are enumerated, of which the four principal are Tamil, Telugu, Kanarese and Malayálim.

The term Kolarian is applied to a small family of languages in Central India, which are neither Aryan, nor Dravidian. Of this family the "Sonthálí" may be taken as the representative.

The Tibeto-Burman family is one of great importance extending through Tibet, Nepal, Sikhim, Assam, Munipur, and Barma and even into China itself. In many of these countries though the Tibeto-Barman languages remain, they are now subordinate to languages of the Aryan family or have otherwise yielded to Aryan influence.

Our author's account of the next three families—the Khasi, the Tai, (Siam) and Mon-Anam (Cochin-China)— may be passed over, as it is not likely that our readers will take much interest in it. Indeed we gather from Mr. Cust's account that his classification of these languages is rather provisional than final. French scholarship has done something for Cochin-China, but apart from this our knowledge of these languages is as yet extremely meagre.

It is somewhat different with the great Malayan family. The part of the world in which these languages are spoken has been well explored by the Dutch, and for reasons too numerous to detail, our own countrymen would do well to give it more attention than they have hitherto done. We would refer our readers to Wallace's interesting description of the innumerable islands which stud the Eastern Seas. "To the ordinary Englishman" says Wallace, "this is perhaps the least known part of the globe * * * * The traveller, however, soon acquires different ideas. He sails for days or even for weeks along the shores of one of these great islands, often

so great that its inhabitants believe it to be a vast continent. He finds that voyages among these islands are commonly reckoned by weeks and months, and that their several inhabitants are often as little known to each other as are the native races of the Northern to those of the Southern continent of America. He soon comes to look upon this region as one apart from the rest of the world, with its own ideas, feelings, customs and modes of speech, and with a climate, vegetation, and animated life altogether peculiar to itself.

The languages are very numerous ; Mr. Cust enumerates eighty-eight, which he arranges in ten groups. Of these, the best known are, (1) the "Malay" the *lingúa franca* of Netherlands-India—bearing to the other languages of the Archipelago a relation similar to that borne by Hindústáni to the rival languages of British India, (2) the Javanese, (3) the Búgí of Celebes, (4) and (5) the Tagál and Bisáyan of the Philippine Islands, and (6) the Malagásy of Madagascar—an island which belongs geographically to Africa, but is ethnologically an outwork of the Malayan race.

Here we conclude our abstract of Mr. Cust's work, so far as its main purpose is concerned. We must add a paragraph or two as to its bearing on the principles of our Society.

Mr. Cust gives a partial adherence to the Roman Alphabet. He is not a convert after our own heart. At page 20 of his book he thus defines his position.—

"While on the one hand, I deprecate, as injudicious and impracticable, any attempt to supersede the established characters of cultivated languages by the introduction of the alien Roman Character, on the other hand, in the case of languages, which have hitherto been unwritten, it is very undesirable to adopt a new Character, which is not

able to express with accuracy every sound, and on that account Lepsius' Standard Alphabet appears to be the most convenient in every respect."

Again at the conclusion of his book (page 149) he writes thus regarding the languages of India Proper—"The Characters in which these languages will appear in the future are uncertain, * and there will probably exist, as now, two Northern varieties, the Nágarí and Bangálí, and two Southern, the Tamil and Telugu, while the adopted Arabic and the adopted Roman Characters will be largely used by the State, the Missionaries, the Foreign Communities, and all who stand outside the great Brahmanical religion. If we are wise in time, all those teeming millions who are ready to pass from Paganism and savagery into some form of Book-Religion and civilisation, will be led gently into Christianity and the use of the Roman Character: their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars."

Then follow some remarks as to English, remarks the precise tendency of which we scarcely approve, though in their conclusion—that English can never take the place of the vernaculars—we cordially concur.

These are Mr. Cust's own opinions. But there is evidence enough in his own book, that the Roman Alphabet is entitled to warmer advocacy than Mr. Cust has given it. Let us see what this evidence is—

(1). In the first place Mr. Cust himself has accepted the Jonesian system of transliteration. It was not always so. In the glossary prefixed to his revenue manual (published in 1866) he followed the Gilchristian spelling. There are one or two "survivals" of this in the book under review,

* Imagine any one saying this of English French or Spanish!

but speaking generally the "ee's" and "oo's" of the revenue manual glossary are conspicuous by their absence. We regard this as evidence that the Jonesian system (without which the Roman Alphabet cannot be universally adopted) is steadily superseding its rival.

(2). Secondly—How comes it that Mr. Cust, knowing six Asiatic languages, and familiar, by long residence in India with various fields of Oriental Literature, bases his work on the languages of the East Indies *exclusively on European scholarship*? He takes up his subject with energy and zeal; he devotes years to the collection of material; he surveys the whole languages "from Chinese to Anglo-Saxon, from Assyrian and Accadian to Finnic and Basque." He, visits Holland, he corresponds with Bangkok and Batavia. When all this has been done, how much of his information is derived from works in the Arabic, the Hindí, the Bangálí or the Tamil Character? How many native authors are so much as named in his book? *One only.* At page 54 there is a passing reference (in connection with Bangálí to "an esteemed grammarian" named Shama Churn. We believe that Shama Churn's work is in English. If so, the reference to him is not an exception at all. If, however, we are mistaken in this supposition, it is still a significant fact that *one authority only*, of the hundreds consulted by Mr. Cust, should be in an Oriental Character. If Oriental Authors do not exist, or cannot be consulted, when *their own languages* are under discussion what *are* the subjects on which we *may* consult them?

(3). There is evidence throughout the book that the Bible and other publications have already been published in the Roman character *in almost every quarter of the East Indies*. True, this has been done chiefly by Missionaries. But, presumably, the Missionaries do not transliterate for mere amusement. The books they publish are read by

some one.—The following are some of Mr. Cust's references illustrating this remarkable extension of the Roman Character.

Page 50.—"The Bible has been translated * * * * * in the Hindústání dialect in Nágarí, Arabic and Roman Characters."

Page 54.—"Another marked dialect is that known as Muhammadan Bengálí, in which the Bible is translated into Bengálí in Roman Characters."

Page 60.—Language of Goa. "A form of the Roman Character is used introduced by the Jesuits, but inferior to the Standard Alphabet by Lepsius."

Page 74.—Khond. "There is neither Character nor Literature, and it is to be regretted that the political domination of the Uriya people has led to some Khond books being published in the Uríya Character. Others have been published in the Roman Character."

Page 77.—Oraon. "It has neither Character nor Literature, and the Roman Character is used."

Page 81.—Sonthál. "The language is unwritten, and is now rendered in Roman and Bengálí Characters. * * * * * Portions of the Bible have been translated into this Language in the Roman Character, and many educational works published."

Page 103.—Manipúrí. "An English-Manipúrí Dictionary has been published, and the New Testament has been translated into this Language, in the Roman Character."

Page 107.—Karén "There are at least twenty-five thousand Christians among the Karén; the Bible has been translated into the Roman Character: linguistic books are in abundance; they had no peculiar Character, and were quite illiterate, but had many oral legends."

Page 128.—Annamite or Cochin-Chinese. "The sounds are easy enough to acquire, and the Roman Catholic Mission, which has existed more than a century, has by ingenious additions adopted the Roman Character to these sounds, which makes the study of the language independent of the acquisition of the peculiar Character, which is composed of a selection of Chinese Ideographs, used phonetically as a Syllabary, with upwards of nine hundred varieties."

Page 133.—Malay. "The Bible has been translated both into Standard and Law Malay in both Arabic and Roman Characters."

Page 136.—Sumatra. "We have a translation of a portion of the New Testament into the Language of Nias, in the Roman Character."

Page 138.—Sundanese. "The Bible has been translated into Sundanese in the Roman Character."

Page 140.—Borneo. "The Bible has been translated in the Roman Character."

Page 142.—Moluccas. "There is no peculiar Character; the Roman and Arabic are used."

Page 145.—Madagascar. "Grammars have been published, and a translation of the New Testament in the Roman Character."

We have now completed our Review of Mr. Cust's work. He and his fellow-laborers are laying the foundation of a Science of Languages. They are doing a work similar to that previously accomplished by the pioneers of Botany, Chemistry and Geology. Facts must be ascertained before they can be classified, and must be classified before they can be viewed scientifically. The first attempts at such classification are always defective, but every attempt to bring together and arrange linguistic information deserves our thanks. Old Indians may learn from Mr. Cust's example that there is work

for them to do—if they choose to do it—after they have completed their career of official toil in India.

TRANSLITERATION.

Mr. R. C. Temple's paper on transliteration, which appeared in our last number, is one of considerable interest. We wish that other Members of the Society would assist us with similar expressions of their views. A discussion of this kind, though in the first instance it brings on numerous divergencies of opinion, will tend in the long run to form an educated public opinion, by which all will permit themselves to be guided.

The principles on which Mr. Temple's paper professes to be based will commend themselves to most of us. He says—"The best practical system of transliteration and the most likely to be lasting will be found to be that which has the widest scope and is scientifically the soundest, provided it be constructed by men having an equal regard to practice and to theory." Again "It seems to me that a dual system of transliteration is unavoidable, *viz.*, one for ordinary practice and for books in which philological consideration are a matter of no importance, and one for scientific and educational works in which philological distinctions are a matter of first importance."

Passing from theoretical principles to practical suggestions we must admit that Mr. Temple's proposal—to use ordinary Roman letters in the first rank, italics in the second, antique letters in the third and dotted letters in the fourth—has the merit of symmetry, and that it provides a store-house of characters as ample as any one can desire. But there are two serious objections which will, we think, prevent the

acceptance of Mr. Temple's proposals in their entirety though they need not debar us from accepting them in part. The first of these objections is cursorily referred to by Mr. Temple himself. The presence of a *number* of italic letters, interspersed with ordinary type, disfigures the page. The addition of a dot or other small mark does not interfere with the general uniformity of Roman printing, but the introduction of letters of a wholly different class will, we are sure, offend ordinary readers no less than the whole class of professional printers. The objection is intensified by the proposal (which necessarily accompanies Mr. Temple's scheme) to replace the italic letter by its Roman equivalent wherever occasion arises to print a whole word in italics. Mr. Temple looks forward, as we do, to the time when an uniform system of phonetic spelling will be adopted by the whole civilized world, but it can scarcely be expected that the system then adopted will admit isolated italic letters as a permanent supplement to the ordinary Roman alphabet. Italics have a traditional use *as such*, which we cannot take from them, but Mr. Temple's scheme, from its very flexibility, will fail to create a sufficiently definite tradition for individual italic letters to take their stand, side by side with the Roman, as permanent symbols of particular sounds.

Secondly, Mr. Temple has not made sufficient allowance for the hold which the existing system of transliteration has on public usage. It may have some defects—so has every institution under the sun—, but we cannot ignore the fact that the main features of the actual Jonesian system have received the approval of most Oriental scholars, while through the agency of Missionary presses they have acquired, and are likely to retain a considerable number of adherents among the natives of India. If we cut ourselves adrift from the support thus given to our cause, our difficulties will be increased

tenfold. Mr. Temple says—"the more I read the Journal of this Society the more I see there is a danger of its setting up a special system applicable only to the languages it deals with, without reference to those beyond its immediate scope." On the other hand, a Missionary supporter of the movement, whose letter we have recently received, writes as follows—"from my point of view you make a mistake in not taking the established Roman character and basing your fight on that. There is all the difference between using a character that has been developed out of somebody's idea of a perfect system of transliteration, and using one that has gradually assumed its present shape through the experience of some 40 years of steady use. It seems to me that the style of Roman character as used for example in the Mission presses of Allahabad, Mirzapore, Loodiana and Lucknow has passed beyond the stage of experiment. I was much disappointed, therefore, on looking over the extracts you give, to see so much of an appearance of your having begun *de novó*; for even supposing that your style of transliteration was an improvement on the old one—it to some extent loses you the sympathy of those—and they number thousands—who would naturally be on your side."

It will be seen that we are between two fires. But the policy, to be followed is, we think, clear. We must *start* by accepting existing usage. Where that usage is not uniform—as with the ع and غ—we may exercise a certain discretion. Otherwise, we shall not act wisely in introducing innovations, unless we are *sure* that we can carry the public (as represented by writers on Oriental subjects, by the Asiatic Societies, and by the Missionary body) with us.

On the other hand, we welcome discussion. There cannot be too much of it. And while we would ask writers like Mr. Temple, not to press *radical* innovations in opposition to existing usage, we would also ask the Missionary

writers not to take too narrow a view of the subject, and not to be unwilling to accept a change, *if it can be clearly shown to be a decided improvement.*

Now, reverting to Mr. Temple's suggestion as to italic letters, can we make any use of the suggestion without violent innovation on firmly established usage? We believe that we can—in this way. Mr. Temple, arranges his alphabetical forces thus—first rank, ordinary Roman letters; second rank, italics; third rank, antique letters; fourth rank, dotted letters. Instead of this, suppose we arrange our forces in this way—first rank, Roman letters; second rank, dotted or otherwise marked letters *having a fixed and unvarying power*; third rank, italics (to be used or omitted as occasion may require) to denote minor differences of orthography or pronunciation.

It appears to us that this proposal has several advantages. It will not upset existing usage. On the other hand, it will at once enrich and economise our stock of type. The limited number of marked letters in the second rank will assume a stronger individuality day by day, thus fitting themselves for their eventual position in the world's general alphabet. On the other hand, the use of italics for letters of the third class will provide ample material for those who require greater detail and minuteness in their transliterating type.

To illustrate our meaning. We would advocate the use of distinct diacritical marks wherever such are used by the Missionary body. We are also inclined to advocate such marks for ص and ض ط and ظ. But we think italic letters might be used (at the *option* of the individual writer) for "tanwin", for ى, for the silent و for varieties of the Sanskrit "n" (other than the nasal), for one of the Sanskrit equivalents of sh, and possibly for the Persian letters ث and ذ "se" and "zal," &c,. &c.

We commend this proposal to Mr. Temple and to Members of the Society generally.

Editorial Notes.

Our Journal has now been in existence for more than twelve months. We have discussed many of the subjects which were outlined in our number for June 1878, but others have scarcely been touched upon. For instance we have not yet discussed the bearing of Roman-Urdú in its relations to English. Nor have we laid before our readers our scheme for introducing it into Government Courts and Offices. These and other aspects of the reform will all be considered in good time, but the subject is too vast and important for concentration in one, or even in two years' writing. If any of our readers are impatient to have our whole plan before them, their best policy will be to aid us by contributions to the Journal on such sub-divisions of the subject as they may wish to bring more fully or more promptly forward.

We again invite the attention of Members to the fact that their subscriptions for 1879 are due. Some have paid, but the majority have not yet done so; there are a few subscriptions still outstanding for 1878 as well.

Subscribers at Lahore can have no difficulty in sending their Rs. 5 by a messenger, and those at out-stations have merely to post a money-order to the address of our Lahore Secretary. We trust that our Subscribers will save us further trouble in this matter.

We would also point out that our Society cannot undertake publishing work on even a moderate scale without an ample addition to its funds. Our Journal will continue to appear; our principles will be advocated in the Press, the

Panjábí will continue its publication of a weekly sheet in Roman-Urdú. But if our supporters wish for more than this, they must be more liberal as well as more prompt in their payments. At present, Sir Charles Trevelyan's is the only large donation we have received; this will enable us to publish one work, but not more. We have abstained from all personal appeals to Rájas and Chiefs to aid our cause. The time has not come for this, and such appeals, if made unadvisedly, are compromising and liable to abuse. But those who have already joined our Society—whether Natives of India or Europeans—may fairly be asked to contribute according to their means.

In our April Number we published extracts from the Preface of Monier Williams' Sanskrit Dictionary, in advocacy of the Roman alphabet. The Professor's latest utterances on the subject will be found in the *Contemporary Review* for June 1878. They are as follows:—

"If then the Government of India were true to its own principles, it would give more encouragement to the cultivation of the vernacular dialects. It would not expose them to the danger of degenerating into jargons—of becoming unfit to be converted into vehicles of European science. It would not appoint any one to superintend educational work as a Director of Public Instruction, or as a Principal or Head Master, without requiring him to give evidence of complete familiarity with at least two spoken languages—Hindústání and one other. It would not make proficiency in English an indispensable condition at matriculation examinations. It would be satisfied with proficiency in general knowledge displayed through the medium of any one or two of the principal Vernaculars, Hindústání, Hindí, Bangálí, Telugu and Tamil—especially through Hindústání which should be encouraged to become the common medium of communica-

tion for the lower classes throughout all India, just as Sanskrit is for the learned.

And here I must advert to a point which, in my opinion has an important bearing on the spread of European knowledge among the masses of our Indian subjects, I mean the application of the plain and practical Roman alphabet to the Indian vernaculars, especially to Hindústání.

I have elsewhere striven to show that the Indo-Aryans probably derived their alphabets from foreign sources. The first Indian idea of grammar was not that of a collection of written rules (*γράμμα*). It consisted simply in the analysis (*vyâkarana*) of language and the solution of etymological problems by means of brief memorial aphorisms so contrived as to be transmitted orally. In time, however, a growing literature defied even the prodigious memories of indefatigable Bráhman Puntdits. Suitable graphic symbols had to be employed, and in all probability particular symbols were introduced into India by those trading nations whose commercial necessities led to the invention of writing. The first notion of representing ideas and language by pictorial signs seems to have originated in Egypt. Thence it passed into Phœnicia where a syllabic system was developed. This led to the phonetic alphabet afterwards adopted by the Greeks, and subsequently improved upon by the Romans. Doubtless some forms of writing found their way into India, but, like the acute Greeks, the subtle-minded Hindús felt the imperfection of the consonantal systems current among Semitic peoples. If they received some symbols from foreign sources, they altered their forms and developed them in their own way. Moreover, they invented for themselves their own system of vocalization just as they worked out their own theory of Grammar.

Nor did any ordinary standard of completeness satisfy the requirements of Indian scholars. With their usual love of elaboration they excogitated a philosophically exact system. But they overloaded it with symbols. They overdid the true theory of the necessary vocalization of consonants. They declared it impossible for any single consonant to stand alone without its inherent or associated vowel. Hence, we have an immense assortment of simple and conjunct letters, necessitating the employment of five hundred distinct types in the printing of the most ordinary Sanskrit book. Such an overstraining of alphabetical precision was to the learned Hindús a great recommendation. The perfection of its structure made the Deva-nágarí alphabet a fit medium for the visible embodiment of their divine Sanskrit. Even the very letters themselves came to be regarded as divine.

Now this superstitious adoration and quasi-deification of an intricate alphabet as the medium for the expression of a sacred language like Sanskrit, was perhaps natural and excusable. But when it led to the employment of complicated symbols for the ordinary work-day spoken dialects, it placed a serious obstruction in the path of advancing education. And what is the actual fact at present in India? The process of learning to read is surrounded by a kind of thorn fence, bristling with a dense array of crooked strokes and tortuous lines. Difficulties unknown to an English child have to be surmounted at the very outset, and make every step painful. I am only now speaking of the Indian printed alphabets. What shall be said of the written characters? The worst English hand-writings are no measure of their legibility. The difficulty of deciphering them increases in a kind of compound ratio? Who, except grey-bearded scholars, can penetrate the mysteries of the inscrutable Shikasta? Who but veteran experts can unravel the intricacies of the Káithí, or Hindí running-hand employed by the writer caste? of

the Modí, or written scratches in use among the Maráthas? of the hopelessly illegible Márwárí and equally indecipherable hand-writing prevalent in Sindh? of the twists, twirls, and convolutions current in Southern India?

For this reason many eminent Indian administrators and scholars—at the head of whom must be placed Sir Charles E. Trevelyan, a true friend to Indian educational progress—have long felt that the application of the simple Roman alphabet to the Indian vernaculars would greatly facilitate the diffusion of knowledge among the unlettered millions of our Indian Empire. The recent successful employment of what may be termed an Indo-Romanic alphabet—that is, the Roman letters adapted to Indian requirements, by the use of dots and accents—in the printing of Sanskrit books, is an evidence of its applicability to the Aryan languages of India, with as much suitability as to the Aryan languages of Europe. But inveterate custom, early association, and inherited bias, are forces too strong to be easily overcome by the most beneficent and energetic of reformers. Changes, however manifestly advantageous, have no hope of general acceptance. Here in England we continue to resist the introduction of a decimal system; we adhere with obstinacy to all our worst spelling-anomalies, and we ridicule such convenient astronomical expressions as thirteen and fourteen o'clock, which correctly mark the rotation of our earth, and which, if adopted, would be an invaluable boon to the students of Bradshaw. In the same manner, without doubt, many generations must pass away before the superstitious veneration for existing alphabetical symbols is abandoned in India, and the simple Roman alphabet adopted for the expression of more ancient Aryán vernaculars, Hindí, Maráthí, and Bengálí. With regard to the more modern Hindústání, which ought to be taught as a *linqua franca* in every school of India, the case is different. It

has really no alphabet of its own, and the Directors of Public Instruction might reasonably, in my opinion, insist on its being expressed by the Indo-Romanic letters."

The following extract from the same article is interesting, as it illustrates the remarkable progress effected in India during the last forty years in the means of locomotion. Our readers will observe that the "bogey" argument, broughat forward in our time against the principles of the Roman-Urdú Society, was used thirty years ago by no less an anthority than Horace Hayman Wilson against the introduction of Railways.

"One of my contemporaries at Haileybury, Mr. Cust, has favored me with a few notes of his journey from Calcutta to Delhi in 1843. He hired a palanquin in Calcutta, and set out in the cool of a January evening. Borne on the shoulders of coolies and travelling all night and for a greater part of each day, he was five days in reaching Benares. The journey thence to Allahábád took another whole day. At Allahábád his palanquin was placed on a truck, and drawn by horses to Cawnpore. Thence to Agra and Delhi the palanquin was borne in the usual way by coolies. Travelling in this manner without a single day's rest, he was a month in reaching Delhi from Calcutta. The only line of carriage-road was between Allahábád and Cawnpore, and in no other part of the route were the streams bridged.

The year 1845, witnessed the introduction of what was called an equirotal carriage. A palanquin was fitted to four equal wheels and pushed by coolies. This was a proof of a great advance in the metalling of roads. Then followed the comparative luxury of the Dák gárí. These

carriages were drawn by relays of Government post-horses on what became at last the great trunk road traversing the entire country between Calcutta and Delhi. The jaded and dust-smothered traveller emerged, half-stupefied at the end of his journey, with the rattle of a ten days' continuous roll concentrated in the orifice of his ears. The Dák system of travelling was not perfected till about the year 1852.

The turning of the first sod of the first Railway line in India took place in 1851. In that year the East India Railway was commenced, and in September 1854, a distance of thirty seven miles was opened for traffic. In February 1855 the line was opened as far as Delhi. The line between Bombay and Madras was completed on the 1st of May 1871. The total mil eage open on all Indian Railways in 1866 was 3,472, and the number of passengers carried in the year was nearly thirteen millions. Ten years later, in 1875, the mileage open was 6,352, and the number of passengers carried nearly twenty seven millions.

Lord Lawrence informs me that when he first went out to India he was allowed six months to find his way from Calcutta to Delhi. The journey may now be easily performed in forty-four hours. One of the most remarkable sights in India is afforded by the throng of natives of all sorts, castes and conditions at the principal Railway stations. The popularity of this mode of travelling with people who are supposed to dread indiscriminate contact with each other, is astonishing. About thirty years ago, when the expediency of introducing rail-roads into India was first talked about, a great authority, Professor H. H. Wilson, expressed an opinion that they were quite unsuited to the habits of the natives, and that the rules of caste would prevent their being much used. What is the fact? To every solitary European rolling at full length amid rugs and cushions in a first-class compartment,

hundreds of natives will be found jammed together in the third class carriages. Crowds alight at every small town, and crowds are ready to take their place. No one can doubt that Railways are among the greatest boons our rule has conferred on the country."

WANTED-AMBITION!

The *Madras Athenœum* finds fault with the natives for their want of ambition. It says :—

To the peoples of the West one of the strangest traits of moderate Eastern character is the utter absence from it of anything like a pure ambition to excel. All observant men in India notice this and very few have been silent concerning it: directly or indirectly the majority of writers on Indian affairs assert it or allow it to be inferred. Any good effect of such constant notice of the fault is scarcely appreciable; indeed it would seem as if in this case the old adage, "a constant dropping will wear away a stone," will not be realised. In art, science, literature, mechanics, trade, what will "*just do*" to gain a fully known result is the very highest aim perceptible. To improve, to invent, to advance, to elevate, to surpass a present standard, appears so seldom to occur to the Native mind, that instances of the contrary, if they take place at all, must be regarded as exceptions to a very general and irrevocable rule. Ambition,—just enough for passing the highest examinations set by alien rulers, for getting the best rewards for strictly defined work offered by foreign masters—may be admitted as existing; but for going beyond the chalk-line, for the love of learning alone, for patriotism, or for fame, its birth, has yet to be chronicled. These remarks cannot be confined to Natives. Even Eurasians, who inherit a nature in great part European, and a birthright fully of the soil, have, with exception few enough merely to prove the rule, failed to

add the luster of progress to the land of their birth. To this radical defect the failure of very many excellent schemes inaugurated by Europeans is attributable. A hopeful degree of success is attained ; by assiduous labour the interest of the people is stimulated and sustained for a short term. When time calls the original promoters to retire from the scene, the whole collapses, the old level is returned to with a melancholy rapidity.

(*From the Overland Mail.*)

A NEW TURKISH GRAMMAR.*

The prominence which Turkish subjects have for some time enjoyed, and the certainty that the Protectorate of Asia Minor will occasion the presence of many Englishmen in countries speaking the Turkish language, have induced Capt. Mackenzie to compile a manual specially intended to teach the colloquial form of Turkish. The Captain was, in Crimean days, one of the Turkish Contingent, and has since resided for years among Turks, so that he must know well the forms of speech most in use. The book consists of a short grammar, sets of dialogues, and a kind of dictionary of common phrases, much in the style of that most successful book, "Forbes' Hindústání Manual." The Captain, in the course of his dialogues, seeks to impart some notion of life in Turkey ; for which purpose he has included a long dialogue between a Jew broker, a Mussulman grocer, and a Frank merchant, which illustrates in a highly amusing manner the roguery and venality of some classes of society in the dominions of the Sublime Porte. But the Captain is scarcely warranted in the wholesale condemnation he passes upon the Turkish people ; neither is a grammar the proper place for such remarks.

* A Turkish Manual ; comprising a Condensed Grammar, with Idiomatic Phrases, Exercises, and Dialogues, and Vocabulary. By Capt. C. F. Mackenzie, late of H. M.'s Consular Service.

The book is printed in the Roman character, as its objects are purely practical ; and this leads to the remark that the observations on letters, vowel-accent, and orthographical signs are quite useless in a book which does not employ the native character. The space thus occupied would have been better employed in a more detailed explanation of the pronunciation of the Roman letters actually brought into use. The book will be of the greatest assistance to any one about to reside in the Levant, and when the student is familiar with its contents he will find little difficulty in enlarging his information by intercourse with the Sultan's subjects.

(*From the Daily News*)

A Meeting of the Council of the Spelling Reform Association was held at Mr. Pagliardini's, 75, Upper Berkeley-street, on Wednesday evening, May 7 ; Dr. J. H. Gladstone, F. R. S., in the chair. Among those present were Mr. A. J. Ellis, Mr. J. Westlake, Dr. R. G. Lathan, Dr. L. Schmitz, Dr. Norman Kerr, Mr. Latimer Clarke, Mr. James Spedding, the Rev. Preb. Wood, the Rev. F. G. Fleay, and others. In reporting the progress of the Society, it was announced that the Right Hon. R. Lowe, M. P., Professor Max Müller, Professor Skeat, Professor Sayce, Dr. Angus, and Mr. Edwin Chadwick had consented to become Vice-Presidents. Mr. J. Westlake was elected Treasurer, an Executive Committee was appointed, and it was decided to take steps to obtain an Assistant Secretary. It was also resolved to appoint a Committee to report on the various systems of spelling reform that have been proposed, and that the Society should put themselves in communication with the American Spelling Reform Association. The next meeting will take place on May 26, at 7-30 P. M.

We are glad to note that the Bombay Government has recently published a list of places in the Bombay Presidency, and of common official words used in that part of India. The list is correctly transliterated on the Jonesian system.

PERSIAN LATIFAS.

(1)—*The deaf gardener and his Master.*

Awarda-and kí bághbáne gúsh-ash kar búd. Waqte shaníd ki arbáb i án bímár-ast. 'Ayádat i arbáb rá lázim dánist, wa lákin ba khiyál i ín kí arbáb ba sabab i zu'f i bímárí áhasta sukhan khwáhad farmúd, wa án ba bá'is i karí ná khwáhad shaníd, wa mújib i khijlat-ash khwáhad shud, dar bahr i tafakkur furú raft.

Bil-akhira bá khud guft ki dar 'ayádat i bímár guftogúí i bisyár zarúr níst, magar chand sukhanán i muqarrar k jawáb i har yak níz ma'lúm ast.—Misl i ín, ki awwal, ba'd az salám, báyad bi-púrsam, ki "Arbáb! ahwál i shumá chi taur ast?" Jawáb khwáhad dád ki "Alhamd-ul-illáh! bihtar hastam." Man báyad bi-gúyam, ki "Shukr i Khudá!" Sániyan khwáham pursíd, ki "Arbáb! Hakím i shumá kíst?" Zarúr jawáb khwáhad guft, ki masalan "Hálwí Sáhib."* Man níz báyad bi-gúyam, ki "Qadam i án mubárik báshad!" Sálisan khwáham pursíd ki "Arbáb! shab wa rúz ghazá chi mí-khurid?" Masalan jawáb khwáhad dád, ki "shír wa nán." Lazim ast ki, man bi-gúyam "núsh i ján báshad!"

Khulása, hamín taur suwál wa jawáb-há rá bá khud muqarrar kard. Wa níz barái i izhár i khidmat i khud dar nazar i arbáb chand dána khiyár i sabz i qalamí i bisyár khúb ham az bágh i arbáb chida dar dámán i khud bast, wa

* NOTE. The fame of Professor Holloway has reached even Persia

rawána i khidmat i arbáb shud. Ittafáqá dar hálate ki arbáb i bí-chára dar 'ain i inqaláb i mazáj giriftar búd, wárid shud, wa ba'd az salám muwáfiq i án chi bá khud muqarrar karda búd, guft, ki "Arbáb! ahwál i shumá chi taur ast?" Arbáb i bí-chára ba muqtazáí i inqaláb i mazáj jawáb dád, ki "Ahwál i márg." Bághbán ba mújib i khiyál i khud guft ki "Shukr i Khudá!" Sániyan pursíd ki "Arbáb! hakím i shumá kíst?" Arbáb jawáb dád ki "malik ul maut." Bághbán jawab dád ki "Qadam i án mubárik báshad!" Sálisan pursíd ki "Arbáb! shab wa rúz ghazá chi mail mí-farmáíd?" Arbáb i falak-zada az rúí i ghaiz guft, ki "Zahr i már mí-khuram." Bághbán bidún i takhalluf i muqarrara guft ki "núsh i ján báshad!"

Arbáb rá táqat táq shuda hukm dád, tá ú rá az majlis bírún kardand.

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(2).—The hungry traveller and the sick man.

Saiyáhe rá ittafáqan chand rúz dar biyábán qút muyassar na shud; bím i halákat kard. Az dúr dihe rá díd; ba khiyál i án ki tadbír i qúte kunad, rú ba dih nihád. Nazdík i dih díd chand nafar muztáribána az atráf mí-dawand; az yak i án-há súrat i hál pursíd. Jawáb dád ki "kad-khudáí i dih ba shiddat bímár ast, wa barái i awardan i hakíme ba dihát i dígar mí-rawam." Saiyáh barái husúl i qút hîla, i ba khátir-ash rasîd; guft ki "shughl i man níz hikmat ast, wa ínak az fulán dih mí-áyam." An kas rasîdan i saiyáh rá ghanîmat shamurda, dígarán rá níz sadá zad; hama ámadand, wa ba ittafáq i saiyáh rú ba khána i kad-khudá nihádand. Bain i ráh saiyáh yake az án-há rá guft ki "pîsh bi-rau, wa chand dána i nán i garm bá qadre 'asal wa raughan nazd i kad-khuda házir kun, tá man az 'aqib bi-rasam. An shakhs ba ta'jíl raft, wa án chi saiyáh gufta búd házir kard. Dar án hál saiyáh ham rasíd, wa raft, nazdík

i bálín i kad-khudá nishast. Muta'alliqán i kad-khudá har yak ba zabáne ta'zím wa takrím wa shukrána i qadam i saiyáh rá ba já áwardand, wa iltimás dar tawajjuh i 'iláj mí-namúdand. Saiyáh dar án hál nán wa 'asal wa raugha n rá písh kashída wa dar-ham ámíkht, wa luqma luqma bar-dáshta daur i sar i kad-khudá mi-gardánd wá mí-khurd, wa. házirín nazar i ta'ajjubána ba kaifíyat i 'iláj mí-kardand, wa az sáda-lauhí haml i bar hikmat i jadíde mí-namúdand.

Qazá rá chún luqma i saiyáh ba ákhar rasíd, ján i kad-khudá ham az badan paríd. Házirín ágház i shúrish namúdand ki "ín chi hikmate búd, ki natíja i án murdan shud?" Saiyah guft "asl i hikmat hamín búd, chirá ki man ham agar ín nán rá na khurda búdam, misl i ú mí-murdam.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal.

We also call attention to No. 6 of the Resolution passed at the Meeting on the 25th May, and invite subscriptions to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected. with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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LANGUAGE AND THE ART OF WRITING.

(From Professor Whitney's "Language and the Study of Language."

But once more, *why* do we speak? what is the final cause of the gift of language to man? in what way is the possession of such a power of advantage to us? These enquiries open a great and wide-reaching subject; one far too great, indeed, for us to attempt dealing with it, in the contracted space at our command, otherwise than in the briefest and most superficial manner. A detailed reply can be the more easily dispensed with, inasmuch as, on the one hand, the worth of speech is too present to the mind of every one to need to be called up otherwise than by a simple allusion; and as, on the other hand, our previous discussions have brought more or less distinctly to view the chief points requiring notice.

The general answer, in which is summed up nearly the whole array of advantages derived from language, is this: that it enables men to be, as they are intended to be, social, and not merely gregarious beings. As it is the product, so it is also the means and instrument, of community. It converts the human race from a bare aggregate of individuals into a unity, having a joint life, a common development, to which each individual contributes his mite, receiving an untold treasure in return. It alone makes history possible. All that man possesses more than the brute is so intimately bound up with language that the two are hardly separable

from one another; and, as we have already seen, are regarded by some erroneously, but naturally and excusably, as actually identical. Our endowments, so infinitely higher than the brute's, need also, as being so much freer and less instinctive, to be brought to our knowledge, to be drawn out and educated. The speechless man is a being of undeveloped capacities, having within him the seeds of everything great and good, but seeds which only language can fertilize and bring to fruit; he is potentially the lord of nature, the image of his Creator; but in present reality he is only a more cunning brute among brutes. There is hardly to be found in the whole animal creation any being more ignoble and shocking than those wild and savage solitary men, of whom history affords us now and then a specimen; but what we are above them has been gained through the instrumentality of language, and is the product of a slow progressive accumulation and transmission. If each human being had to begin for himself the career of education and improvement, all the energies of the race would be absorbed in taking, over and over again, the first simple steps. Language enables each generation to lay up securely, and to hand over to its successors, its own collected wisdom, its stores of experience, deduction, and invention, so that each starts from the point which its predecessor had reached, and every individual commences his career, heir to the gathered wealth of an immeasurable past.

* * * * * *

One thing more we have to note in connection herewith. The style in which we shall do our thinking, the framework of our reasonings, the matters of our subjective apprehension, the distinctions and relations to which we shall direct our chief attention, are determined in the main for us, not by us. In learning to speak with those about us, we learn

also to think with them: their traditional habits of mind become ours. In this guidance there is therefore something of constraint, although we are little apt to realize it. Study of a foreign language brings it in some measure to our sense. He who begins to learn a tongue not his own is at first hardly aware of any incommensurability between its signs for ideas and those to which he has been accustomed. But the more intimately he comes to know it, and the more natural and familiar its use becomes to him, so much the more clearly does he see that the dress it puts upon his thoughts modifies their aspect, the more impossible does it grow to him to translate its phrases with satisfactory accuracy into his native speech. The individual is thus unable to enter into a community of language-users without some abridgment of his personal freedom—even though the penalty be wholly insignificant as compared with the accruing benefit. Thus, too each generation feels always the leading hand, not only of the generation that immediately instructed it, but of all who have gone before, and taken a part in moulding the common speech; and, not least, of those distant communities, hidden from our view in the darkness of the earliest ages, whose action determined the grand structural features of each tongue now spoken. Every race is, indeed, as a whole, the artificer of its own speech, and herein is manifested the sum and general effect of its capacities in this special direction of action; but many a one has felt through all the later periods of its history the constraining and laming force of a language unhappily developed in the first stages of formation; which it might have made better, had the work been to do over again, but which now weighs upon its powers with all the force of disabling inbred habit. Both the intellectual and the historical career of a race is thus in no small degree affected by its speech. Upon this great subject, however, of the influence reflected back from language upon the thought and

mind of those who learn and use it, we can here only touch; to treat it with any fulness would require deep and detailed investigations, both linguistic and psychological, for which our enquiries hitherto have only laid the necessary foundation.

The extent to which the different races of men have availed themselves of language, to secure the advantages placed within their reach by it, is, naturally and necessarily, as various as are the endowments of the races. With some, it has served only the low purposes of an existence raised by its aid to a certain height above that of the brutes, and remaining stationary there. There whole native capacity of mental development seems to have exhausted itself in the acquisition of an amount of language even less than is learned by the young child of many another race, as the first stage upon which his after-education shall be built up. Their life is absorbed in satisfying the demands of the hour; past and future are nothing to them; the world is merely a hunting-ground, where means of gratifying physical desires, and of lengthening out a miserable existence, may be sought and found; its wonders do not even awaken in their minds a sense of a higher power; the barest social intercourse, perpetuation by instruction of the petty arts of living, and the scantiest adaptation to the changes of external circumstances, are all they ask of the divine gift of speech. Through such a condition as this we may suppose that all human language has passed; but while in parts of the world it still stays there and gives no prospect of a higher development except through the influence and aid of races of better gifts and richer acquisitions, it shows elsewhere every degree of progression, up even to the satisfaction of the wants of an advanced and advancing culture like our own, where the knowledge of the past, aiding the understanding of the present and preparing for the future, is laid up in such abundant store, that he who studies longest and deepest, and with most appreciative

and inquisitive industry, hardly does more than realize better than his fellows how little he can know of that which is known; how short is life, compared with the almost infinite extent of that series of truths, the infinite variety of that complication of cognitions, which life puts within our reach, and whose apprehension constitutes one of the highest and noblest pleasures of life.

Such full development as this, however, of the uses and advantages of speech would be impossible by the instrumentality of spoken speech alone; it demands a farther auxiliary, in the possession of written speech. The art of writing is so natural a counterpart and complement of the art of speaking, it so notably takes up and carries farther the work which language has undertaken on behalf of mankind, that some consideration of it is well-nigh forced upon us here: our view of the history and office of language would otherwise lack a part essential to its completeness. Speech and writing are equally necessary elements in human history, equally growing out of man's capacity and wants as a social and an indefinitely perfectible being. He would be, without language, hardly man at all, a creature little raised above the brutes; without the art of record, his elevation would soon find its limits; he could never become the being he was meant to be, the possessor of enlightenment, the true lord of nature and discoverer of her secrets. Language makes each community, each race, a unit; writing tends to bind together all races and all ages, forcing the whole of mankind to contribute to the education and endowment of every individual. Moreover, there is in many respects so close a parallelism and analogy between the histories of these two sister arts, that, were it only for the value of the illustration, we should be justified in turning aside for a time to follow out the growth of letters.

As in the case of language, it may be remarked, so also in that of writing, we hardly realize, until we begin to investigate the subject, that the art has had a history at all. It seems to us hardly less "natural" to write our thoughts than to speak them: such is the power of educated habit that we take both alike as things of course. But what we have above shown to be true of spoken language is still more palpably and demonstrably true of written; it was a slow and laborious task for men to arrive at the idea and its realization: more than one race has been engaged in the work of elaborating for our use the simple and convenient means of record of which we are the fortunate possessors; many have been the failures or only partial successes which have attended the efforts of portions of mankind to provide themselves with such means. As it is impossible to trace the history of our own alphabet back to its very beginning, some review of those efforts will be our best means of inferring what its earliest stages of growth must have been, and will prepare us to understand what it is, and what are its advantages.

We have first to notice that the force which impels to the invention of writing, which leads men to represent thought by visible instead of audible signs, is the desire to communicate to a distance, to cut expression loose from its natural limitation to the personal presence of him whose thought is expressed, and make it apprehensible by persons far away. Even the intention of record, of conveying the thought to a distance in time also, making it apprehensible by generations to come, shows itself only secondarily, as experience suggests such use; and as for the advantage which the individual himself derives from recording his thought, so as to be able to con it over, to apprehend it and its relations more distinctly, as well as that other incalculable advantage which

the individual and the race derive from the transmission and accumulation of knowledge by this means—these are matters which are still farther from the minds of the earliest inventors. Here is a first most notable analogy between the histories of spoken and written speech: the satisfaction of a simple social impulse arising out of the ordinary needs of intercourse between man and man, brings forth by degrees an instrumentality of supreme importance to the progress of the whole human race. The earliest writers, like the earliest speakers, wrought far more wisely than they knew.

Again, the conveyance of thought by means of writing was not primarily conceived of as a conveyance of the spoken language in which the thought would be expressed: it dealt immediately with the conception itself, striving to place this by direct means before the apprehension of the person addressed. Speech and writing were two independent ways of arriving at the same end. We may add that so long as it remains in this stage, writing is a tedious and bungling instrumentality; the great step towards its perfection is taken when it accepts a subordinate part, as consort and helpmate of speech.

A first feeble effort towards the realization of the fundamental object of writing is to be seen in the custom—not infrequent at a certain period of culture, and even retained in occasional use among peoples of every grade of civilization—of sending along with a messenger some visible object, symbolical of his errand, and helping both to authenticate and to render it impressive. Thus, the prophet Jeremiah (Jeremiah, ch. xix.) is directed to take an earthen bottle and break it before the ancients of his people, to signify the sudden and irremediable destruction with which he is to threaten them. Thus ambassadors and heralds in ancient times were charged with the delivery of something typical of the peace or war they were sent to proclaim. And the knight's glove, thrown down in defiance and taken up by him who accepts

the challenge, and the staff still broken in Germany over the head of the condemned criminal, are instances of the same general style of instrumentality for expressing meaning. Objects, too, are used in a more arbitrary and conventional way, as reminders, helps to the recollection of that which is communicated orally. So the North American Indian, on solemn occasions, had his strips of wampum, corresponding to the heads of the discourse he had prepared; and handed them over, one after another, as each announcement was made or each argument finished, to the person addressed. We should hardly need to take any notice of a method of intimation so rude and indefinite as this, but for the development which we know it to have attained, as a practical means of communication and record, in the usage of one or two nations. It received its greatest elaboration in the system of the *quippos*, or knotted cords, employed in Peru at the time of its discovery and conquest. With these cords the state messengers were provided, and by their numbers, their colours, their groupings, their style of knotting, they were made conventionally significant of each one's message, even to partial independence of his own oral explanation. The accounts, and, to a certain extent, the annals also, of the empire of the Incas are claimed to have been intelligibly kept by means of the *quippos*. The Peruvians doubtless made out of this coarse instrumentality all that it was capable of becoming; but the essentially low grade of their capacity and culture is indicated by the fact that they had risen to the invention of nothing better. The Chinese, too, curiously enough have preserved the tradition that their earliest ancestors wrote by means of knotted cords, until the mythical emperor Fo-hi devised the beginnings of the better system of which we shall have presently to speak.

A higher degree of ingenuity, and a greatly superior capacity of progression and development, are to be seen in

the contrivance of a picture-writing. This, in its simplest form, is found all over the world, among peoples of a certain degree of civilization. Let us look at an example furnished by the aborigines of our own country.

Two hunters have gone up the river on an expedition, and have killed a bear and taken many fish. They endeavour to commemorate their success, and make it known to whosoever shall pass that way after them, by a monument raised upon the spot. On a piece of wood they draw two boats, and over each the *totem*, or symbolic animal, indicating the family to which each hunter respectively belongs—his surname, as it were. The figures of a bear and of half-a-dozen fish tell the rest of the simple story. There is here no idea of a narrative of an orderly setting forth of the successive incidents making up an act or occurrence : the whole complex is put before the eye at once, unanalyzed, in the form in which we might suppose it to lie in the mind of a brute—or, more properly, as it would lie in the mind of a man destitute of language, and lacking that education in progressive thought which the possession and use of language give ; it abnegates, in short, the advantages conferred by language, and is confusedly synthetic, like the conceptions of an untaught human being. It offers but one element implying a possibility of something higher—namely, the *totems*, which are signs, not for things, but for the conventional and communicable names of things : here is contained in embryo the idea of a written language representing speech, and such might be made to grow out of it, if the picture-writers had but the acuteness to perceive it, and the ingenuity to make the conversion.

The pictorial mode of writing is analogous with that primitive stage of language in which all signs are still onomatopoetic, immediately suggestive of the conceptions they designate, and therefore, with due allowance for the habits and

knowledge of those who use them, intelligible without instruction. To the most prominent and important difference between the two allusion was made in the last lecture: in virtue of the character of the medium through which communication is made, the earliest written signs denote concrete objects, while the earliest spoken signs denote the acts and qualities of objects.

One of the American nations, the Mexican, had brought the art of picture-writing to a high state of perfection, making it serve the needs of a far from despicable civilization. The germ of a superior development which we saw in the *totem*-figures of the Indian depiction was in their use made to a certain extent fruitful. Every Mexican name, whether of place or person, was composed of significant words, and could in most cases be signified hieroglyphically—just as we, for instance, might signify 'Mr. *Arrowsmith*, of *Hull*,' by an arrow and a human figure holding a hammer, placed within or above the hull of a vessel. So also, the periods, of greater or less length, which made up their intricate and skilfully-constructed calendar, all derived their appellations from natural objects, and were intimated in writing by the figures of those objects. Thus the Mexican annals were full of names and dates composed of figures designating the spoken signs of things; and the idea of a hieroglyphic method of writing, which should found itself on spoken language, following the progress of oral narration and attempting to signify this alone, lay apparently within their easy reach; and would, possibly, have been reached in due time, had the Mexican culture been allowed to continue its career of progress uninterfered with. Authorities are somewhat at variance, indeed, as to what was the real condition and character of the Mexican picture-writing at the time of the Conquest, some holding that it had already become a representation of continuous

spoken texts. That there was a quite extensive Mexican literature is certain; but the ignorant fanaticism and superstition of the Spanish conquerors almost swept it out of existence, destroying at the same time the key to its comprehension, which has not yet been fully recovered.

In Egypt, the same beginnings have grown into an institution of quite a different character. The Egyptian hieroglyphs, in even the very earliest monuments preserved to us, form a completely elaborated system, of intricate constitution and high development; it undergoes hardly a perceptible change during all the long period covered by the monumental records: yet its transparency of structure is such that it exhibits in no small degree, like the grammatical structure of the Sanskrit language, its own history. In its origin and application it is peculiarly a commemorative and mounmental mode of writing, and it retains to the last strictly its pictorial form; every one of its separate signs is the representation of some visible object, however far it may be removed in use from being a designation of that object. It is in this respect like a language which has never forgotten the derivation of its words, or corrupted their etymological form, however much it may have altered their meaning. On the Egyptain monuments are found, accompained and described by the hieroglyphics, many and various pictorial scenes—such as kings besieging cities or leading trains of captives, individuals making offerings to divinities, souls undergoing judgement and retribution, and other the like— all of which are cast in conventional form, and often contain symbolic elements: their intent is much more didactic than artistic; they are meant to inform rather than to illustrate: these, then, are with evident plausibility assumed still to represent the earliest, purely pictorial, stage of Egyptian writing, corresponding with that illustrated above by an example furnished by our own aborigines; while the hieroglyphs grew

out of the attempt—also finding its analogue in the *totem*-figures of that example, and still more fully in the Mexican delineations—to designate and explain the persons and actions depicted. The ways in which this end was attained, and figured signs made indicative of names and abstract ideas, were various ; homonymy and symbolism were both fertile of characters : thus, the name of the god Osiris, *Hesiri*, was written by the two figures of a kind of seat (?), *hes*, and an eye, *iri ;* the figure of a basket, *neb*, signified also *neb*, 'a lord :' a hand pouring libations from a vase meant 'offer in sacrifice ;' an extended hand bearing some object meant *ti*, 'give,' the wallowing hippopotamus denoted 'filth, indecency ;' and so on. But the Egyptians showed in this part of the development of their system a much higher aptitude than the Mexicans for analytic representation, for paralleling, and then indentifying, the process of writing with that of speaking. In the first place, they came to be able to write symbolically such a sentence as "Young! old! God hates indecency," by the five figures of a child, an old man, a hawk, a fish, a hippopotamus, placed one after the other, while the Mexican would have given a synthetic symbolic representation of the action by a picture of the Great Spirit chastising an evil-doer, or in some other like way. But, in the second place, the Egyptian system had taken the yet more important step—one which, if followed up, would have brought it to the condition of a real alphabet—of indicating simple sounds, phonetic elements, by a part of its figures. That such a step lies not far off from the homonymic designation of a thing by something which called to the mind the sounds of which its name was composed, is evident enough ; still, no little insight and tract was needed in order to bridge over and cross the interval, and we do not apprehend so fully as we could desire the details of the movement. It appears, however, that the figure of an object was first made to designate some other

conception whose name agreed with its own in the consonantal elements, to the exclusion of the more variable vowels; and then, by a farther abstraction, instead of designating thus a part of the phonetic elements of its own name, it came to signify the initial element only, whether consonant or vowel. For example, the figure of a lion, *labo*, is used to represent *l*; that of an eagle, *ahom*, to represent *d*. Proper names are written almost exclusively in this style of characters, and the decipherment of the names *Ptolemy* and *Cleopatra* on the inscription of the famous Rossetta stone, as set down distinctly in pure phonetic signs, was the first step in our recovery of the key to the hieroglyphs. In ordinary texts, the phonetic, homonymic, and sybolical characters are intricately mingled, variously aiding, explaining, and supplementing one another's meaning. Thus, the signs for Osiris (*Hesiri*), already given, are always accompanied by the figure of a peculiar hammer or hatchet, which some unknown reason has made one of the standard symbols of divinity; the verb *ti*, 'give,' having been once written phonetically, has the symbolic outstretched arm with gift added by way of farther explanation; and so on.

In monumental, and to some extent also in literary use, the hieroglyphs maintained, as already remarked, their pictorial form unaltered, as long as the kingdom and civilization of Egypt had an existence: reverence for ancient custom, as well as their peculiar adaptedness to the purposes of architectural decoration, to which they were so largely applied, preserved them from corrupting change. But how easily, under the exigencies of familiar practical use, a true alphabet might have grown out of this cumbrous, long-winded, and intricate mode of writing, is shown in the history of its two derivative forms, the hieratic, and the demotic or enchorial. The former, the hieratic, is simply an abbreviated and cursive style of hieroglyphic, in which each figure is represented by

a part of its outline, or otherwise so altered as to be hardly recognizable. It was the common written character of the priests and sacred scribes, from a very early period. The demotic was a still later adaptation of the same, and has lost all relics of a pictorial character, being composed of a limited, though large and unwieldy, number of arbitrary signs, chiefly phonetic. What farther improvement and reduction toward a true alphabetic form the demotic might in time have undergone, we cannot tell. For Greek influence and Christianity came in to interrupt the regular course of development; the Christian Coptic literature, casting aside the native modes of writing, adopted a new alphabet, founded upon the Greek.

The history of writing in China, although its final products are in appearance so different from the Egyptian hieroglyphs, goes back to a very similar origin. The Chinese themselves, with that love for historical research and record and the explanation of subsisting institutions which has always distinguished them, have set down for our benefit all the steps of the process by which their immense and unique system of signs has been elaborated out of its scanty beginnings; and both product and process present more numerous and striking analogies with spoken language and its growth than are to be found anywhere else in the whole history of written characters. We have already noticed the Chinese tradition that their earliest ancestors used knotted cords as a means of communication and record. Their first written signs were no development out of these, but a substitution for them. They were, like the Egyptian hieroglyphs, simple pictures of the objects represented: such are, in fact, the beginnings of every system of written signs for thought, not less necessarily than onomatopoetic utterances, designating acts and qualities, are the beginnings of every system of spoken signs. Thus,

the sun was denoted by a circle with a point within, the moon by a crescent, a mountain by a triple peak, a tree and a man by rude figures representing their forms, and so on. Signs were provided thus for a considerable number of natural objects; those, namely, which are most familiarly noted and most easily depicted. But such cannot supply otherwise than in small part the needs of a written language, any more than onomatopoetic signs those of a spoken language. Their store was notably increased by the compounding of two or more simple signs; as the vocabulary of a language by the composition of spoken elements. For example, the signs for 'mountain' and 'man,' put together, signified 'hermit;' those for 'eye' and 'water' signified 'tear;' those for 'woman,' 'hand,' and 'broom,' meant 'house-keeper.' A simple symbolism often came in to aid, both in the case of single and of compound signs. A banner pointing one way signified 'left;' the other way, 'right;' an ear between two doors gave the meaning of 'listen;' 'sun' and 'moon,' taken together, indicated 'light;' 'mouth' and 'bird' made up 'song,' and so on. This is equivalent to the transfer of meaning of a word, effected through a simple association. But the most abundant means of multiplication of the resources of Chinese expression was found in the introduction of a phonetic principle, and the combination of phonetic and ideographic elements into a compound sign. The language, as we saw in the ninth lecture, is full of homonyms, words identical in phonetic form but of different meaning: a sign being found for a word in one of its many senses, either by direct representation or by symbolism, the device was very naturally suggested of making the same sign answer for some of its other meanings also, by the aid of an appended diacritical sign. It was quite as if we, for instance, had learned to signify *sound* in "safe and *sound*" symbolically by a circle (as being peculiarly the complete, unbroken

figure), and had then suffered it to represent the same phonetic compound in its other senses, distinguishing each by some suggestive mark: thus, adding an ear on either side might make it signify '*sound*, audible noise;' a sign for 'water' written within it would intimate the meaning of '*sound*, an arm of the sea;' a depending line, and plummet, that of '*sound*, to try the depth of anything.' For example, there is in China a certain simple sign having the pronunciation *pe*, and meaning 'white' (what the object represented is, and in virtue of what property it was chosen to signify this conception, is now no longer known); then, with the sign for 'tree' prefixed, it means '*pe*, a kind of cypress;' with the sign for 'man,' it means '*pe*, elder brother;' with the sign for 'manes,' it means '*pe*, the vital principle in its existence after death;' and so forth. Some signs are thus very extensively used to form compound characters, in connection with various others that bear a phonetic value in the compound; two of those already instanced are among the most common of them: the sign for 'man' enters into nearly six hundred combinations, all denoting something that has a special relation to man; that for 'tree' enters into more than nine hundred, which denote kinds of trees, wood and things made of wood, and such like matters. Their analogy with the formative elements of spoken language is very evident; they are signs which limit the general value of the phonetic radical, putting it in a certain class or category of meanings.

The Chinese mode of writing, unlike the Egyptian, has been ready to forget and lose sight of its hieroglyphic origin, to convert its characters, when once the needed association was formed between them and their significance, into signs wholly conventional, bearing no traceable resemblance to the objects they originally depicted, and made liable to any modifications which practical convenience, or a sense for

symmetry, or mere fancy, should suggest and recommend. In this, again, it offers a manifest analogy with what we have repeatedly shown to be the legitimate and laudable tendency of spoken language. The characters have passed through a variety of transitional forms on their way to that in which they are at present ordinarily written, and which was itself established more than a thousand years since: some of these intermediate forms are still preserved in monuments and ancient documents, and to a certain extent even now employed for special uses—as the older phases of many a spoken tongue are kept to the knowledge of posterity by like means; and as a Frenchman, for example, of the present day may clothe his thoughts, upon occasion, in an Old French or a Latin dress. Their current shape has been determined mainly by the customary instruments of writing and the manner of their use—these have exercised all the modifying and adapting force which in a spoken tongue belongs to a powerful euphonic tendency, like that which has made all Italian words end in vowels, and has worn off from French vocables the syllables which followed after the accented one in their Latin originals. And so thoroughly has their hieroglyphic origin been covered up and concealed by these transformations that no one, from their present aspect, would venture even to conjecture that they had started from outlines of natural objects; nor would the older preserved documents suffice to prove this; the truth lay only within reach of the Chinese themselves, as having access to traditional information from yet more ancient times. We have no right to be surprised, then, if the onomatopoetic beginnings of speech, dating from a period compared with which the origin of Chinese writing is but as yesterday, are no longer to be distinctly traced in the worn and altered facts of such language as is now accessible to our researches.

Another set of causes has powerfully influenced the development of the Chinese written expression; namely, the poverty of the spoken tongue, and the felt need of giving it an aid and support from without. The system of signs combines a phonetic and ideographic nature in a manner peculiarly its own. It is rather an auxiliary language than a reduction of speech to writing. It supplies the defects and removes the ambiguities of the language it represents; it might be learnd and used without any regard paid to its phonetic equivalents; and if the Chinese were but willing to forego converse by the tongue and ear, substituting for them the hand and eye, it would answer the purposes of their communication vastly better, with its forty thousand signs for ideas, than the spoken means now chiefly employed, with its scant thousand or two. While the uttered vocabulary of the Chinese is one of the poorest in the world, their written one is eminently rich and abundant. This farther analogy with spoken languages it has, that, as was in the first lecture shown to be true of the latter, only a part of its resources are required for the ordinary uses of life: not more than eight or ten thousand of its characters are otherwise than very rare, and all common needs are supplied by from three to five thousand.

One more important mode of writing is said to be distinctly traceable to a hieroglyphic origin: namely, the cuneiform, the character of the monuments of Mesopotamia and the neighbouring countries. Its signs are made up of various combinations of wedge-shaped elements: hence the name "cuneiform" (from Latin *cuneiformis*, 'wedge-shaped'); they are also sometimes called "arrow-headed characters," from the same peculiarity. There are several different cuneiform alphabets, the older of them being exceedingly intricate and difficult, made up of phonetic, ideographic, and symbolic signs, variously intermingled; and sometimes farther com-

plicated, it is said, with combinations which were phonetic in the language for which they were originated, and have been transferred to the use of another with their old meaning, but a different spoken value (somewhat, as has been pointed out, as we write, *viz.*, an abbreviation of Latin *videlicet*, and read it "namely"). Much that regards the history and relations of the different system of cuneiform characters is and may always remain, obscure: but it is confidently claimed that evidences are found which prove their beginnings to have been pictorial; and the peculiar form of the component elements is fully recognized as a consequence of the way in which they were originally written—namely by pressure of the corner of a square-ended instrument upon tablets of soft clay; these being afterwards dried or burned, to make the record permanent. That, through such intermediate steps even as these, a hieroglyphic system may finally pass over into one truly alphabetic, is shown by the derivation from the Mesopotamian cuneiform of the Persian, which is by far the simplest and the best understood of all the systems of its class, being purely phonetic and almost purely alphabetic. It contains about thirty-five signs of simple sounds, some of those for the consonants being partially of a syllabic character—that is to say, being different according as the consonant was to be followed by one or another vowel. In this simpler cuneiform are written the Achæmenidan inscriptions, of which we have already more than once had occasion to take notice, as preserving to us an Indo-European dialect. The history of its formation is unknown.

I have called the Achæmenidan cuneiform a partially syllabic mode of writing; and syllabic systems have played so important and prominent a part in the general history of writing—in the main, traceably as derivatives from methods

of a different character—that it is necessary for us to pay them here a little special attention. A pure syllabic alphabet is one whose letters represent syllables, instead of articulations; which makes an imperfect phonetic analysis of words, not into the simple sounds that compose them, but into their syllabic elements; which does not separate the vowel from its attendant consonant or consonants, but denotes both together by an indivisible sign. Such an analysis is more natural and easy to make than one which distinguishes all the phonetic elements—specially in the case of languages of a simple structure, which do not favour difficult consonantal combinations, and therefore make up but a limited number of syllables. Many times, accordingly, when some race has made acquaintance, with the art of writing as practised by another, and, instructed and incited by the latter's example, has set about representing its own spoken tongue by written signs, it has fallen first upon the syllabic method. One of the most noted alphabets of this kind is the Japanese *kata-kana* or *irofa* (so called from the names of its first signs, like *alphabet*, from *alpha*, *beta*), to which we have already once had occasion to allude (in the ninth lecture): it was made out of fragments of Chinese characters, and contained forty-seven different signs, one for each of the syllables of which the Japanese words were made up: for the spoken alphabet of the language then included only ten consonants and five vowels, and no syllable contained more than one vowel, with a single preceding consonant. A similar alphabet was devised for the Cherokee language, not many years ago, by an ingenious member of the tribe, George Guess, who, though he had never learned to read English, had seen and possessed English books, and knew in general what was their use: it contained eighty-five signs, mostly fashioned out of English letters, though with total disregard of their original value.

Another and a less pure form of syllabic alphabet is that which treats the consonant alone as the substantial part of the syllable, and looks upon the vowel as something of subordinate consequence—as it were, a colouring or affection of the consonant. In its view, then, only the consonant has a right to be written, or to be written in full; the accompanying vowel, if taken note of at all, must be indicated by some less conspicuous sign, attached to the consonant. Peculiar and arbitrary as this mode of conceiving of the syllable may seem to us, it is historically of the highest importance; for upon it was founded the construction of the ancient Semitic alphabet, which has been the parent of the methods of writing used by the great majority of enlightened nations, since the beginning of history. It is not difficult to see how the character of Semitic language should have prompted, or at least favored, such an estimate of the comparative value of vowel and consonant. In Semitic roots and words (as was explained in the eighth lecture), the consonants are the principally significant, the substantial, element; the vowels bear a subordinate office, that of indicating, as formative elements, the modifications and relations of the radical idea; the former are stable and invariable, the latter liable to constant change. Perhaps we should not be going too far, if we were to say that only a language so constructed could have originally suggested such an alphabet. Be this as it may, the ancient Semitic alphabet—of which the Phenician is the generally accepted type, being, whether original or not, its oldest traceable form—was a system of twenty-two signs, all of them possessing consonantal value; three, however—namely, the signs for the semi-vowels *y* and *w*, and for what we may call the "smooth breathing"—partaking somewhat of a vowel character, and being under certain circumstances convertible into representatives of the vowels, *i*, *u*, and *a*.

The Phenician alphabet was thus strictly and exclusively

a phonetic system, though one of a peculiar and defective type. We cannot possibly regard it, therefore, as an immediate and original invention; it must have passed, in the hands either of the Semites themselves or of some other people, through the usual preliminary stages of a pictorial or hieroglyphic mode of writing. More probably its elements were borrowed from one or another of the nations, of yet earlier civilization, by whom we know the Semitic races to have been surrounded, before they entered on their own historic career. The traditional names of its characters are the recognizable appellations of natural objects, and each name has for its initial letter that sound which is designated by the character: thus, the sign for *b* is called *beth*, 'house;' that for *g*, *gimel*, 'camel;' that for *d*, *daleth*, 'door;' in some cases, moreover, a degree of resemblance is traceable between the form of the letter and the figure of the object whose name it bears. This, so far as it goes, would evidently point toward that application of the hieroglyphic principle which, as we saw above made the figures of the lion and eagle represent in Egyptian use the letter *l* and *a*. The subject of the ultimate history of the Phenician alphabet, however, is too obscure and too much controverted for us to enter here into its discussion; investigations of it have reached hitherto no satisfactory results.

The diffusion which this alphabet and its derivatives have attained is truly wonderful. From it come, directly or indirectly, the three principal Semitic alphabets, the Hebrew, the Syriac, and the Arabic, the last of which has gained currency over no inconsiderable part of the Old World, being employed by nations of diverse race, Indo-European (Persian' Afghan, and Hindustani), Scythian (Turkish), and Polynesian (Malay); while the Syriac has spread, through the Uigur Turkish, Mongol, and Manchu, to the farthest north-eastern Asia. The eastern Iranian and the Indian alphabets have

been traced, though more doubtfully, to the same source; and India, especially, has been a home where it has developed into new and richer forms, and whence it has been extended over a vast region, in Asia and the islands lying southward from Asia—reaching at last, in its remote derivatives, conditions as unlike to the original and to one another, as are the late dialects of a widely disseminated family of languages. In nearly all these countries, through all its various metamorphoses, it has held fast, in the main, to its primitive character of a consonantal alphabet, with omission, or with partial or subordinated designation of the vowels. But in its progress in the other direction, towards Europe, it fell first into the hands of the Greeks; and from them it received its final perfection, by the provision of signs enabling it to represent the vowels not less distinctly than the consonants. In the Greek alphabet, for the first time in all our review of the history of written speech, we find realized what we cannot but regard as the true ideal of a mode of writing—namely, that it be simply a faithful representation of spoken speech, furnishing a visible sign for every audible sound that the voice utters, not attempting to distinguish any class of sounds as of more of importance than another, nor to set itself up as an independent instrumentallty for the conveyance of thought by overpassing the limits of utterance, and assuming to give more or other than the voice gives in speaking.

From the Greek alphabet have been derived, by modifications and adaptations of greater or less consequence, several others, used by peoples of each of the grand divisions of the eastern continent—as the Coptic of later Egypt, already referred to, and the Armenian; the runes of some of the Germanic tribes also, and the early Celtic modes of writing, trace their origin back to it, mainly through the Latin; as

does the modern Russian, the most ungainly and unsymmetrical, perhaps, of all its descendants. But the Latin alphabet itself is beyond all comparison the most important of its derivative forms. The Greek colonies of southern Italy were the means of bringing Greek letters to the knowledge of the inhabitants of the peninsula, and several of the Italian-nations—the Etruscans, Umbrians, and Oscans, as well as the Latins—provided themselves with alphabets derived from the Greek. All these excepting the last have passed away, along with the nationalities and languages to which they belonged; but the Latin alphabet has become the common property of nearly all the enlightened nations of modern time whose civilization is derived from that of Greece and Rome; while, under European influence, its use has also extended and is extended among the races of inferior endowments and culture, even crowding out, to some extent, their indigenous and less convenient modes of writing.

Our examination of the history of writing might here properly enough be closed; yet the particular interest which we take in our own alphabet will justify us in delaying a little, to note the principal steps of the process by which it has been derived from the Phenician—so far, at least, as it is possible to do this without graphic illustration. We shall also thus see more clearly how a borrowed system is wont to be modified and expanded, in passing from the service of one language into that of another. There is never a precise accordance between the phonetic systems, the spoken alphabets, of any two languages, so that a written alphabet which suits the one can be immediately applied to the other's uses; and hence the history of every scheme of characters which has won a wide currency, among various nations, presents a succession of adaptations, more or less wisely and skillfully made.

The chief change wrought upon the Phenician alphabet by the Greeks consisted, as has been already pointed out, in the provision of signs for the vowels. The Semitic tongues, as compared with the Greek, were characterized by an excess of guttural and sibilant sounds: the superfluous signs representing these, then, were put to divers new uses in Greece; our **A**, **E**, and **O** were to the Phenicians designations of certain guttural breathings, having the value of consonants; the semi-vowel *y* being wanting in Greek its sign was greatly altered and simplified to form our **I**; the sign for *w* was retained by the early Greeks as the *digamma* (though abandoned later); for *u*, they invented a wholly new character, **V** or **Y** (which are by origin only varying graphic forms of the same letter.) The other Greek alterations and additions may be passed over, as of less account.

The Latin alphabet was taken from one of the older forms of the Greek, before the characters of the latter had assumed in all points the form and value with which we are most familiar—when the **H**, for example, had still its value as a breathing, and had not been converted into a long *é*. The system of spoken sounds for which the Latin required written representatives was but a simple one: to the fifteen articulations which, as we saw in the seventh lecture had been the primitive possession of the Indo-European family, it had added but three, the medial vowels *e* and *o*, and the labial spirant *f* (it had, indeed, the semi-vowels *y* and *w* also, but did not distinguish them in writing from the vowels *i* and *u*, with which they are so nearly identical: **I** and **J**, **U** and **V**, are but graphic variations of the same sign). Nearly all the Latin letters are the same with the Greek, or differ from them only by slight diversities of form; but one or two points of discordance need a word of explanation. The Latin system is most peculiar in rejecting the **K**, which

was found in every Greek alphabet, of whatever period or locality, and in writing both its *k* and *g* sounds at first by a single letter, **C**, the ancient sign for the *g*-sound only : then, when it came to itself, and felt again the need of a separate designation for each, it knew no better than to retain the **C** for the *k*-sound, and to add a diacritical mark at its lower end, making a **G**, for the purpose of denoting the corresponding sonant, *g*. By a somewhat similar process of transfer, we have come to write the *p*-sound by the sign, **P**, which formerly belonged to the *r* : when the older sign for *p*, ¶, had assumed a shape so nearly agreeing with the **P** that the two were not readily distinguished from one another, a tag was hung upon the crook of the latter as a further diacritical mark, and it was thus made into **R**. For the *f*-sound, the ancient sign for *w*, the Greek *digamma*, **F**, was somewhat arbitrarily adopted, its only special recommendation being that both *w* and *f* were labials. The **Q** represents an old Phenician letter, a deeper guttural than *k*, rejected by the later Greek alphabets as superfluous—and really no better than superfluous in the Latin, where the pronunciation of the *k*-sound before *u* did not differ enough from its pronunciation before *a* and *o* to call for an independent notation. Of the remaining three Latin letters, the **X** is a Greek invention (used in some Greek alphabets also with its Latin value, or representing *xi*, instead of *chi*), and, as standing for the double sound *ks*, not less needless than **Q**; **Y** and **Z** are later importations out of the Greek alphabet, and used only in Greek words, to signify peculiar Greek sounds (the Greek *upsilon* having by this time changed its value of *u* for that of the French *u*, German *ü*).

The changes which we, in our turn, have introduced into the Latin alphabet, in adapting it to our purposes, are not insignificant, although far from being enough to make it represent our spoken language as fully and consistently as it formerly did that of the Romans. Besides the eighteen

articulations of the early Romans, we have (as was shown above, in the third lecture) at least fourteen others which call more or less imperatively for separate designation. There are the *a* of *cat* and *care*, the *a* of *what* and *all*, and the *u* of *cut* and *curl*; there are the two semi-vowel sounds, *y* and *w*, the palatal nasal (which we commonly write with *ng*, as in *singing*), the three sibilants, *x*, *sh*, and *zh* (the *z* of *azure*), the two sounds of *th*, in *thin* and *thine*, and the *v* of *valve*; and, finally, the compound consonants *ch* (in *church*) and *j* (in *judge*). Some of these needs we have managed to provide for: we have turned the two forms of the Latin *i*, **I** and **J**, into two separate letters, with very different values; we have done the same thing with the two forms of *u*, **V** and **U**, converting the former into a sign for the sonant labial spirant; by doubling the same character we have made one wholly new letter, *w*, for the labial semi-vowel; and we have utilized *y* and *z*, as semi-vowel and sonant sibilant. We have also brought *k* back into its old place—yet without perceptible gain, since its introduction makes *c* superfluous; *k*, *c*, and *s* having but two sounds to designate among them. The new characters which the Anglo-Saxons had devised for expressing the two *th*-sounds we have unfortunately suffered to go out of use again. And *q* and *x* are still as useless to us as they were of old to the Romans. Hence, we have virtually only twenty-three letters wherewith to write at least thirty-two sounds. In the process of phonetic change, whose tendency is always towards the increase of the spoken alphabet, the filling up of the system of articulated sounds by the distinction of slighter and more nicely differentiated shades of articulation, our spoken alphabet has very notably outgrown the limits of our written alphabet.

To this cause are to be attributed, in part, the anomalie of our orthography. But only in the lesser part. If an

alphabet is hardly able to enlarge itself to the dimensions of a growing body of sounds, it is because men do not easily learn to write their words otherwise than as they have been accustomed to do, even when they have learned to pronounce them otherwise—and the same cause operates in other ways yet more effectually to bring about a discordance between the spoken and the written language. It has been the misfortune of the English to pass, during its written period, through the most important crisis in its history, its mixture with the Norman French, also a written tongue: not only were the discordant orthographic usages of the two thus forced together within the limits of the same language, but a period of both orthoëpic and orthographic confusion was introduced—and the orthographic confusion has been, in great measure, only stereotyped, not remedied, by the usage of later times.

We of the present age have thus been in a measure deprived, not by our own fault, of the advantages belonging to a phonetic mode of writing—advantages which seemed to have been secured to us by the joint labors of so many races and so many generations. And yet we are not altogether without fault in the matter, for we are consenting unto the deeds of our fathers and predecessors. As a community, we are not content with accepting as inevitable our orthographical inheritance, and resolving to make the best of it, despite its defects; we even defend it as being better than any other; we strive to persuade ourselves that an etymological or a historical mode of spelling, as we Phrase it, is inherently preferable to a phonetic. Now it is altogether natural and praiseworthy that we should be strongly attached to a time-honored institution, in the possession of which we have grown up, und which we have learned to look upon as a part of the subsisting fabris of four speech; it is natural that we should love even it

abuses, and should feel the present inconvenience to ourselves of abandoning it much more keenly than any prospective advantage which may result to us or our successors from such action ; that we should therefore look with jealousy upon any one who attempts to change it, questioning narrowly his right to set himself up as its reformer, and the merits of the reforms he proposes. But this natural and laudable feeling becomes a mere blind prejudice, and justly open to ridicule, when it puts on airs, proclaims itself the defender of a great principle, regards inherited modes of spelling as sacred, and frowns upon the phonetist as one who would fain mar the essential beauty and value of the language. Of all the forms of linguistic conservatism, or purism, othographic purism, is the lowest and the easiest; for it deals with the mere external shell or dress of language, and many a one can make stout fight in behalf of the right spelling of a word whose opinion as to its pronunciation even, and yet more its meaning and nice application, would possess no authority or value whatever : hence it is also the commonest, the least reasonable, and the most bigoted. When it claims to be asserting a principle, it is only defending by casuistry a prejudice ; it determines beforehand to spell in the prevailing mode, and then casts about to see what reasons besides the mode it can find for doing so in each particular case. It overwhelms with misapplied etymologic learning him who presumes to write *honor* and *favor* for *honour* and *favour* (as if it were highly desirable to retain some reminiscence of the French forms, *honneur* and *faveur*, through which we have derived them from the Latin *honor* and *favor*), and then insists just as strongly upon *neighbour* (which is neither French nor Latin); it is not more concerned to preserve the *l* of *calm* (Latin *calmus*) than that of *could* (Anglo-Saxon *cudhe :* the *l* has blundered in, from fancied analogy with *would* and *should*), the *g* of *sovereign* (Old-English *soveraine*, French *souverain*,

Italian *sovrano*) than that of *reign* (Latin *regnum*), the *s* of *island* (Anglo-Saxon *ealand*) than that of *isle* (Old-French *isle*, Latin *insula*); it upholds such anomalies as *women*, which offends equally against the phonetic and the etymological principle (it comes from Anglo-Saxon *wif-men*). How much better were it to confess candidly that we cling to our modes of spelling, and are determined to perpetuate them, simply because they are ours, and we are used to and love them, with all their absurdities, rather than try to make them out inherently desirable! Even if the irregularities of English orthography were of historical origin throughout—as, in fact, they are so only in part—it is not the business of writing to teach or suggest etymologies. We have already noted it as one of the distinguishing excellencies of the Indo-European languages, that they are so ready to forget the derivation of a term in favor of the convenience of its partical use: he, then, is ready to abnegate a hereditary advantage of his mode of speech, who, for the sake of occasional gratification to a few curious heads, would rivet for ever upon the millions of writers and readers of English the burden of such an orthography. The real etymologist, the historic student of language, is wholly independent of any such paltry assistance, and would rejoice above measure to barter every "historical" item in our spelling during the last three hundred years for a strict phonetic picture of the language as spoken at that distance in the past. Nor do we gain a straw's weight of advantage in the occasional distinction to the eye of words which are of different signification, though pronounced alike: our language is not so Chinese in its character as to require aid of this sort; our writing needs not to guard against ambiguities which are never felt in our spoken speech; we should no more miss the graphic distinction of *meet*, *meat*, and *mete*, of *right*, *write*, and *rite*, than we do now that of the two *cleave's* and

page's, the three or four *found's* and *sound's*, or the other groups of homonyms of the same class.

It may well be the case that a thorough reform of English orthography will be found for ever impracticable; it certainly will be so, while the public temper remains what it now is. But let us at any rate acknowledge the truth that a reformation is greatly to be desired, and perhaps, at some time in the future, a way will be found to bring it about. If we expect and wish that our tongue become one day a world-language, understood and employed on every continent and every clime, then it is our bounden duty to help to prepare the way for taking off its neck this heavy millstone. How heavy, we are hardly able to realize, having ourselves well-nigh or quite forgotten the toil it once cost us to learn to read and speak correctly; yet we cannot help seeing how serious an obstacle to the wide extension of a language is a mode of writing which converts it, from one of the easiest in the world, into one of the hardest for a foreigner to acquire and use.

Editorial Notes.

Dr. Fallon having nearly completed his Hindústání English Dictionary, proposes to supplement it by a companion volume in English-Hindústání

This second volume will be entirely in the Roman character, as our readers will see from the following notice in a recent issue of the *Civil and Military Gazette* :—

"The Hindústání-English Dictionary, which Dr. Fallon has now so successfully brought almost to its completion, will henceforth be the standard authority upon the subject, and will therefore be indispensable to all to whom a correct know-

ledge of the vernacular most widely spoken throughout the country is necessary. That work, however, will be more or less incomplete without a corresponding volume, arranged as an English-Hindústání Dictionary, and this desideratum, we are glad to see, Dr. Fallon proposes to supply by issuing a companion volume to his Hindústání-English Dictionary. The new volume is to occupy from nine to twelve quarterly numbers in parts of 48 pages, super-royal 8vo. A specimen page has been sent to us, and we need only say that the arrangement of the words is the best that could be chosen, while the type and get up are most creditable to the printer. The whole of this volume will be in Roman or ordinary English type, no vernacular types being used. The work promises to be a most useful one."

We see from the Proceedings of the Calcutta Asiatic Society that Mr. M. L. Dames, of the Panjáb Commission, has recently published a Balúchí vocabulary with an outline of Balúchi Grammar. The Proceedings give the following abstract of the work :—

"The language of Balúchistán is divided into two dialects, the Northern and the Southern. The latter, which is also called the Makráni has been lately dealt with in Major Mockler's Grammar. The present work treats of the Northern dialect, which is spoken among the Rind. Balúchís living in the neighbourhood of the Bolán Pass in Kachi, and on the Upper Sindh and South Panjab Frontiers. The difference between the two dialects is so great, that the one is almost unintelligible to the tribes speaking the other. Balúchí can hardly be called a written language. It is only within the last few years that Balûchís have begun to write it, Persian being the ordinary medium of written communication, and the Balúchís considering their language to be merely a colloquial form of Persian. As regards vocabulary, it is a mixed

language. The original old Persian stock has formed the nucleus round which the alien elements, principally Sindhí and South Panjábi, have gathered. The present work is the first attempt to compile a full and systematical vocabulary of the Northern dialect; and hereby differs from the accounts of it by Leech in the Journal B. A. S. for 1840, Bruce in his *Manual* (Lahore 1869) and Gladstone in his Bilúchí Manual (Lahore 1873)."

The *Civil and Military Gazette*, July of 25th contain an article on "Nationality." With portions of that article we concur. We are willing to admit that it is good for the people of India, "that they should not be totally merged in one uniform, soul-less multitude, to be reckoned by millions, but not held in account for noble thoughts, picturesque expressions, or glorious deeds." We also admit that "the more enlightened members of the Native community will do well to preserve in healthy activity whatever there is of good report in the traditions and customs peculiar to each nationality."

But we protest against the doctrine which underlies the following passage.—"Though held in subjection by the same Power, no attempt has ever been made to fuse the successively subjugated principality of India into one harmonious and homogeneous whole. A more dangerous and compromising policy than that would prove could not be conceived. It would be an act of political suicide. Were the two hundred millions of Indian subjects of the British Crown to become thoroughly united as one nation, it would be physically impossible to govern them, except in accordance with their own pleasure. For reasons of Imperial polity, therefore, is would be in the highest degree imprudent and unadvisable to break down ethnical barriers and hereditary prejudices."

The doctrine above enunciated is fair enough in a state of *War*. But we protest against its application as a permanent principle of our Indian policy. Domestic disunion s indeed the cause—as well as the justification—of our Indian Empire, but we repudiate the Macchiavellian doctrine that we are to keep up "ethnical barriers and hereditary prejudices" for the sake of our "Imperial polity."

In the matter of education, at any rate, we would repeat what we have said in previous numbers of this Journal. "If you don't want to educate the people of India, say so, and there's an end of it. But if you want an educational system *at all*, let it be one which will have a permanent influence for good on the national character." We admit that the object which our Society has in view—the introduction of the printing-press and of the Roman Character—will *in the course of years* tend to break down "ethnical barriers" and "hereditary prejudices" and to awaken in lieu thereof a healthy and ennobling spirit of "nationality." Doubtless, this will lead to important political changes, but such changes, though they may modify, need not destroy our "Imperial polity."

Whatever these political changes may be, they will ensue naturally,—in the fitness and fulness of time.. Not so the working of the existing system, which spreads a thin layer of purely Western ideas over a Society whose main constituents are not raised to any appreciable degree above their previous level.

Changes, we repeat, *must* come (under any system of Education that is not altogether a sham), but of the two dangers to our "Imperial polity" which is the more *imminent*—the growth of a true and widely-felt spirit of nationality, or the growth of an enormous class of disappointed and disaffected candidates for Government employ?

Probably, the difference between the writer in the *Civil and Military* and ourselves is less than it would seem to be from the passage to which we have taken exception. We can, both of us, quote with approval the following remarks from one of George Eliot's works :—

"The tendency of things is towards the quicker or slower fusion of races. It is impossible to arrest this tendency : all we can do is to moderate its course so as to hinder it from degrading the moral status of Societies by a too rapid effacement of those national traditions and customs which are the language of the national genius—the deep suckers of healthy sentiment. Such moderating and guidance of inevitable movement is worthy of all effort."

Precisely so, these are the principles of the Roman-Urdú Society.

The Calcutta Review for July has reached us. Several of the articles are very heavy reading, but some of them contain valuable matter, though it is difficult to give an analysis of their contents that would be satisfactory to ourselves or to our readers. We therefore content ourselves with a bare enumeration of titles—(1), Recent Investigations into Archaic forms of Religion ; (2), the Music of Hindustán ; (3), on the Study of Physical Science ; (4) Ravenshaw's Gaur ; (5), Monumental Inscriptions in all parts of the world ; (6), the Law of Easements in the Panjáb and the formation of Customary Law ; (7), the Wants of Behár ; (8), Afghánistán and the Afgháns (a Review of Dr. Bellew's Work). The volume concludes with notes of the quarter and with several critical notices.

A friend has kindly placed at our disposal a Review of Keene's "Turks in India,"—a work which we commend to the attention of our readers.

We also publish a paper by Mr. Pearson entitled "Science in Roman-Urdú." The difficulty of representing European names and the terms of modern science in the vernaculars of India is a serious one. In the obscurity and uncertainty of the Persian character such words are generally illegible, and one way of spelling is as good (or as bad) as another. But as soon as we adopt the printed Roman, we must face and overcome the difficulty. The principles by which we should be guided are, we think, clear, though their application is not always easy. We would express these principles thus—

1. Proper names of persons or of places should, as a rule, be spelt according to the orthography of the countries to which they belong. If it be necessary to give the phonetic spelling as well, this can be done by the use of brackets.

2. Where a scientific term has to be adopted, if an equivalent can be found in the vernacular—or even if it can be coined—without a show of pedantry, and without violence to the general system of nomenclature, such vernacular equivalent is preferable to the English term. For instance, instead of "safety-lamp" we would say "chirágh-i-aman."

3. Where, however, it is necessary to use a word of foreign origin (not the proper name of a person or place), if such word has been already assimilated (or if we wish it to be assimilated) as a vernacular word, it is well to give its phonetic rather than its foreign spelling. For instance, we would spell the names of the months phonetically.

4. Where, on the other hand, the use of such a word is merely provisional and occasional, it is better to retain the original orthography, but to place the word between inverted commas so that the reader may be warned.

5. In many cases, especially with scientific terms, a compromise may be possible, the general English orthography being retained, with a *slight* change to render it more phonetic.

We want an "Academy" to settle these points for us. The Panjáb University might exercise the functions of such an academy, if it would accept the Roman alphabet. It certainly cannot exercise them on any other basis.

Science in Roman-Urdu.

A translation of Balfour Stewart's Physics Primer is the first publication of the Education Department in furtherance of the views of this Society. It would be easy to find fault with the translation and transliteration of this little work, but as a first attempt it is not undeserving of commendation, and will probably be found good enough for practical use. As the book has been introduced into the scheme of studies for Vernacular Middle Schools, we shall soon be in a better position than at present to decide what improvements may be made in a second edition, but it is not too soon to discuss the general question of reproducing modern science in an oriental dress.

One of the first points for consideration is whether English names and scientific terms should be translated according to the rules of our system, or written in the ordinary manner.

In the Physics Primer the former method has been adopted. We have,

Aksíjan gás	...	...	Oxygen gas.
Haidrojín gás	...	...	Hydrogen gas.
Kárbánik aisid gás	...	...	Carbonic acid gas.
Haidro-flúárik aisid		...	Hydro-fluoric acid.
Paiskal	...	...	Pascal.
Arkímedíz	...	...	Archimedes.
Sirekyuz ...	,	...	Syracuse.

Until the phonetic system of writing has been generally adopted, there can be no doubt that English readers will prefer to have the usual spelling, but something might be said in favor of the other system for vernacular students. It must be remembered, however, that an unfamiliar expression will require explanation in any case, and that it will be less easy to identify when given phonetically. Following analogy, it may be worth while to note that French phrases in English literature always appear in their French form, and, though it may be a dangerous admission to make in these pages, the maximum, *nascitur non fit*, is as true of a written language as of a poet. The following sentences exhibited in both forms may be more convincing than argument. They will be found at page 80, 81 of the Primer. The foreign terms should be printed in italics:—

"Isí líye jab ham cháhte hain ki *Rel ke Anjan* ke jis zar men páni josh hotá hai, us men se harárat na nikle, to us par *stímjákat* nám ek giláf charhá dete hain . . . . . ."

Thus the Physics Primer. For English readers the following is certainly preferable:—

"Isí liye jab ham cháhte hain ki *Railway Engine* ke jis zar men páni josh hotá hai us men se harárat na nikle, to us par *steam-jacket* nám ek giláf charhá dete hain."

'Again :—Harárat kí siráyat karnewáli khásíyat se *Sar Hamfri Dewí* Sáhib ke *Seftí Lamp* yá sham'-i-muháfiz ká 'amal ba-khúbí samajh men á saktá hai, jis ko khán khodnewale isti'mál karte hain." Compare.

" Harárat kí siráyat karnewáli khásíyat se *Sir Humphrey Davy* Sáhib ke *Safety Lamp*, &c., &c., &c."

The choice of scientific terms in a translation is a matter of much delicacy. Whenever an equivalent exists in the vernacular which is at once familiar and exact in its meaning it should be used rather than a foreign word. Some terms not used in common speech have long ago been adopted from Arabic Philosophy, or have been introduced in recent times through the various vernacular text books. For "solid," "liquid," and "gas" our Primer gives "*thos*," "*sáiyál*," and "*gás*." The last by the way appears occasionally in an inflected form—"*gásen*," "*gáson ko*." It may be objected that "*thos*" does not bear the scientific meaning of "solid," and that "gás" is not Hindústání. But after all a beginning must be made, and it is not easy to say which words are likely to live. When Bacon and his contemporaries began to write science in English, many quaint words of Latin origin were minted of which a small proportion only ever passed as current coin. It will be the same before Urdú can boast of a vocabulary of modern science. On the whole the translation under review is more successful in its invention of terms suitable to the genius of the language. The following are a few specimens : —

Thermometer	...	ála-i-miqyás ul harárat.
Barometer	...	ála-i-miqyás ul hawá.
Conduction of heat	...	siráyat ul harárat.
Convection of heat	...	ísál ul harárat.
Radiation of heat	...	harárat-i-shu'á'í.
Positive electricity	...	kahrubáí-i-musbat yá zujágí.
Negative electricity	...	kahrubáí-i-manfí yá rátínají.

Exception might be taken to *siráyat*, ísál, zujágí, rátínají, which have an unfamiliar appearance. The two last might be used in a Hindí version.

Lastly, we may notice a few expressions which are condemned by their grotesqueness, *e. g.*—

Torrichilian wakyúam	....	Torricellian vacnum.
Hukon ke zarie se	...	By means of hooks.
Sentigred tharmámatár	...	Centigrade thermometer.
Blad-hít	...	Blood heat.
Botal ká addhá	...	Pint.
Bárút ká megzín	...	Powder magazine.
Hakím Grow kí Baitri yá morcha-i-kahrúbáí.	}	Grove's battery.

I have said nothing of the superiority of Roman-Urdú over the Persian character for exhibiting modern science, as the subject would deserve a separate paper if the advantages of the former system were not too obvious to need discussion. It may suffice to observe here that if *Sar Aizak Niútan* offends the eye by its strange appearance, the same name in the Persian character would be unintelligible as well.

C. PEARSON.

"*The Turks in India*," *by* HENRY GEORGE KEENE, M.R.A.S. *Judge of Agra., Fellow of the University of Calcutta, and Author of the Mughal Empire.*

The author of this work has twice before published a sketch of the decline and fall of the Mughal Empire. Now he has given us an amplification of the same book. Whereas his Mughal Empire commenced with the last days of Aurangzeb, his present work begins with Bábar, the Founder of the Mughal dynasty. He styles his book "The Turks in India," and the reasons for this novel title are given in the following passage at page 10 :—

" The following pages are offered as a further illustra-
" tion of the character of the Turkish rule, especially as
" shown in the empire founded in Hindústán by the Chughtai
" Turks under Bábar and his descendants. It is admitted
" that the house of Taimúr and their followers were chiefly
" Mughal by descent, but it is important to bear in mind that
" the characteristics of their system were not bloodshed and
" paganism (as with the early Mughals), but a high degree
" of Moslem civilisation combined (as among modern
" Osmanlís) with elements of great sloth and inattention to
" business in regard to conquests won by the display of
" equally great temporary energy. The Mughals had
" become Turks."

" It is this curious combination of refined manners,
" brave promise and *fainéant* fulfilment that has been the
" infirmity of Turks everywhere, and it is for this reason
" that the Mughal Empire of Hindústán is here spoken of
" as the Turks in India rather than by the name under which
" it has been usually known."

If quickness to promise and slowness to fulfil, added to great refinement of manners, be the only characteristics of Turks then I am afraid other races can be classed in the same category as Bábar and his descendants. Have not the English great refinement of manners? Did they not among other engagements promise many years ago to give high employment to the natives of this country, and have they not up to the present moment failed to fulfil that promise, and for this reason ought they not to be also called the Turks in India?

But we consider that Mr. Keene's Title to his new book is a misnomer.

Bábar was a Mughal; his father was descended from Chengis Khán and Taimúr, who were Mughals, and his mother

Kutlug Nigár Kháuam, was undoubtedly a Mughal. If Bábar had acquired all the characteristics of a Turk, it was because he and some of his ancestors were born in Eastern Turkistán and had imbibed the manners and habits of the people of Farghána, who were essentially Turks both in language and mode of life. Bábar no doubt did entertain a feeling of utter contempt for Mughals generally, but it should be remembered that these Mughals were at that time for the most part pagans, and men of predatory habits. They were not, like himself, of cultivated intellect or refined manners, and surrounded by all the luxuries that Sovereignty can command.

Nevertheless, Bábar was a Mughal, and all his descendants have not been ashamed to call themselves Mughals; and to this day if you ask at Delhi any one of the numerous Salátíns you meet there, from the sons of the late Mirza Iláhi Bakhsh, the leading man of the class, to Mirza Dára Bakht, the gold-beater in the Daríba, he will, without the slightest hesitation, declare himself to be a Mughal and a *Gurgání* from Amír Taimúr Gurgání. Every native historian who has written any account of these Kings has always alluded to them as the *Pádsháhán-i-Mughlia.*

Even Mr. Keen himself, notwithstanding the title of his book, has, in numerous places, continued to style them as Mughals.*

The object of Mr. Keene's book is, he states—

"To show in a series of monographs, the character, "epochs and incidents in the history of the Empire estab- "lished in Hindústán by the Chughtai Tartars. These "chapters cover the time from the invasion of Bábar to the "death of Alamgír II, and the campaign of 1760-61. An

* Pages 147, 162, 166, 174, 212 (thrice), 214, 222, 223, 224, 229, and 323.

" attempt has been made to show the state of the country " under Mughal rule, and the reasons why, with many good " qualities, the House of Taimúr ultimately failed to form a " durable dominion. The first article is devoted to a sum- " mary of the subject of the whole study. The second gives " a brief account of the origin of the family, and the first " foundation of their power south of the Himála Alps. The " third displays the consolidation; the fourth and fifth ex- " hibit the equilibrium; the sixth describes the beginning " of weakness. In the seventh and eighth are shown the " hastening decomposition of the unwieldy and ill-governed " Empire, while the account of the Campaign of Pánipat " furnishes matter for the ninth and last. The whole will " replace the first book of the 'Fall of the Mughal Empire, " by the same author, and the rest of that work will serve " to complete a popular statement of the History of Hin- " dústán for the three centuries next preceding British rule."

Mr. Keene's book is not a historical work with a connected or sustained narrative of the events in each King's reign. It is simply what he calls it "critical chapters on the administration of the country by Bábar and his descendants." Indeed it is nothing more than a *critique* which, instead of being published in the Calcutta or some other Review, is printed and published separately as a volume by itself. It is of octavo size, with about 250 pages of matter printed in large type and stout paper, and the price seems to us to be high, *viz.*, Rs. 8-14-0 in Calcutta. The style is charming and forcible, and the work on the whole is very interesting. It displays withal much reading and research, but it must be remembered that it is a third attempt at almost the same subject, and we hope Mr. Keene will some of these days favor us with a complete history of the rise and fall of the Mughal Empire, which will repaced

Elphinstone's History so far as the Mughals are concerned, and which will be a text-book for our Schools and Libraries.

It is a pity that, as a note in the beginning of the volume tells us, "this work has not had the advantage "of a revision by its author whilst passing through the "Press. Mr. Keene is at his post in India. It has not, "therefore, been possible to consult his wishes in the matter "of transliteration, nor could they be always gathered from "the Manuscript which in parts had been transcribed by an "amanuensis. In fairly familiar words, where no doubt as "to pronunciations could arise, popular spelling has been "adopted, and diacritical points have been omitted."

The above will account for many mistakes in transliteration, but there are, on the other hand, as observed by us, a few slips of the pen also.

We have had no time to verify dates, but in our single hasty perusal of the work we have observed several errors among which the following may be noted :—

Page 11. *Kutb-ud-din Aibak—he from whom the famous tower known as the Kutb-Minár of Delhi is named.*

The Kutb-Minár is not named after Kutb-ud-dín Aibak but after Kutb-ud-dín Bakhtiár Káki, a celebrated Muhammadan Saint, whose shrine is in its vicinity. By the *common* people the shrine is called "*Kutb Sáhib kí Dargah*," and the Minár "*Kutb Sáhib kí Lát*." Two distinct inscriptions on the latter building show that Shamas-ud-dín Altamash commenced and completed it, and we have no evidence whatever, historical or monumental, to suppose that Kutb-ud-dín Aibak had any hand in the construction of this Máziná or Minár.

Page 29. Hasain for Husain.

Page 31. Hindul for Hindál.

Page 47. Adel Shah for Adil Shah.

Page 49. Jardi Beg for Tardi Beg.

Page 53. Hamida Begam for Hamída Bánú Begam.

Page 53. Maryam Mahali for Maryam Makání, and the translation of Maryam Makání is not "Lady of the Palace," but "Dwelling with the Virgin Mary."

Page 53. Mahum Anka for Mahum Anaga.

Page 56. Maryam Yamini for Maryam-uz-Zamána, or the Virgin Mary of the age. She was not a Christian Lady, but a Hindú. Her name was Jodh Bái, or Lady of Jodhpur.

Page 61. *Todar Mal was of the Khatri caste, a tribe of great consideration in the Panjáb, where he was born.*

The Maásir-ul-Mura says—Todar Mal was born at Lahore; but Mr. Ferrar (*vide* proceedings of the Asiatic Society for September 1871) has almost certainly proved that Todar Mal, who was a Chopra Khatri, was born in Láharpur in the District of Sítápur, in Audh. There was a second Todar Mal, also noticed in the Maásir-ul-Umra, who flourished in the time of Sháh Jahán. This man was a Tannan Khatri, and the Hindú Bhâts of the Panjáb still commonly recite satirical verses concerning his parsimonious habits in having distributed "*Kauré ghí ke gandhaure,*" or sweetmeats prepared in bitter or rancid *ghí* at a marriage feast!

Page 95. "*From an account of his annual weighing we find that at this time he turned the scale at twelve stone four pounds.*"

Jahángír, according to Sir Thomas Roe, weighed Rs. 9,000, which, taking each rupee at 175 grains (the average of his coins), gives his weight at 15½ stones.

Page 131. Khinyrabad for Khízrabád.

Page 189. Chin Kilish Khan for Chin Kilich Khan.

Pages 200 and 208. Rafinshan for Rafi-us-shán.

Pages 228. "It was here (at Pánipat) that according to traditions and poetic narrative the Kauravas met the Pandavas." It was not exactly at Pánipat, but many miles away at Kurukshetra. Mr. Keene might have added that in this neighbourhood at Tirauri, in the Karnál District, Prithi Ráj met and was vanquished by Shaháb-ud-dín Ghori or Muhammad bin Sám.

Page 237. Surhind for Sirhind

Page 237. Sambalka for Samhálka, &c., &c.

Story of the Fourth Darwesh from the Bágh o Bahár.

SAIR CHAUTHE DARWESH KÍ.

Chauthá Faqír apní sair ki haqíqat rorokár, is tarah duhráne lagá.

"Qissa hamárí be-sar-o-pái ká ab suno;
Tuk apná dhyán rakhke, merá hál sab suno.
Kis wáste main áyá hún yahán tak tabáh ho,
Sárá bayán kartá hún, is ká sabab suno."

"Yá Murshid-i-Alláh! Zará mutawajjih ho. Yih faqír, jo is hálat men giriftár hai, Chín ke Bádsháh ká betá hai; náz o ni'amat se parwarish pái, aur ba khúbí tarbiyat húá. Zamáne ke bhale bure se kuchh wáqif na thá; jántá thá, ki yúnhín hamesha nibhegí. 'Ain be-fikrí men yih hádisa rú-ba-kár húá, ki Qibla-i-'álam, jo wálid is yatím ke the, unhon ne rihlat farmái. Ján-kandaní ke waqt apne chhote bhái ko, jo mere chachá hain, buláyá, aur farmáyá, ki "Ham ne to sab mál mulk chhorkar iráda kúch ká kiyá; lekin yih wasíyat merí tum bajá láiyo, aur buzurgí ko kám farmáiyo, Jab talak Shahzáda, jo málik is takht o chhattar ká hai jawán ho, aur shu'úr sambhále, aur apná ghar dekhe bhále,

tum is kí niyábat kíjo, aur sipáh o ra'iyat ko kharáb na hone díjo ; jab wuh báligh ho, us ko sab kuchh samjhá bujhákar takht hawále karná, aur Roshan-akhtar, jo tumhárí betí hai, us se shádí karke, tum saltanat se kinára pakarná ; is sulúk se Bádsháhat hamárí khándán men qáim rahegí, kuchh khalal na áwegá." Yih kahkar, áp to ján ba Haqq taslím húe ; chachá Bádsháh húá, aur bandobast mulk ká karne lagá ; mujhe hukm kiyá, ki " Zanáne mahal men rahá kare ; jabtak jawán na ho, báhar na nikle." Yih faqír chaudah baras kí 'umr tak Begamát aur khawásson men pálá gayá, aur khelá kúdá kiyá. Chachá kí betí se shádí kí khabar sunkar shád thá, aur is ummed par befikr rahtá, aur dil men kahtá, ki " ab koí din men Bádsháhat bhí háth lagegí, aur kadkhudáí bhí hogí ; dunyá ba ummed qáim hai." Ek habshí, Mubárak nám, ki wálid-i-marhúm kí khidmat men tarbiyat húá thá, aur us ká barí i'tibár thá, aur sáhib-i-shu'úr aur namak-halál thá ; main aksar us ke nazdík já baithtá; wuh bhí mujhe bahut piyár kartá, aur merí jawání dekhkar khush hotá, aur kahtá, ki, " Al-hamd-ul-illáhi ! Ai Sháhzáde ! Ab tum jawán húe ; inshá Alláhu ta'álá, 'anqaríb tumhára 'ammú zill-i-subhání kí nasíhat par 'amal karegá, apní betí aur tumháre wálid ka takht tumhen degá."

Ek roz yih ittifáq húá, ki ek adná sahelí ne be-gunáh mere taín aisà tamáncha khench-kar márá, ki mere gál par páuchon unglíon ká nisháu ukhar áyá; Main rota húá Mubárak ke pás gayá ; un ne mujhe gale se lagá liyá, aur ánsú ástin se ponchhe, aur kahá, ki " Chalo áj tumhen Bádshah pás le-chalún ; sháyad dekhkar mihrbán ho, aur láiq samajkar, tumhárá haqq tumhen de." Usí waqt chachá ke huzur men legayá ; chachá ne darbár men niháyat shafaqat kí, aur púchhá, ki "Kyún dil-gír ho, aur áj yahán kyúnkar áe ?" Mubárak bolá, ki " kuchh 'arz karne áe hain." Yih sunkar, khud-bakhud kahne lagá, ki "Ab miyán ká byáh kar dote hain."

Mubárak ne kahá, "Bahut mubárak hai." Wonhín Nujúmí aur Rammálon ko rú-ba-rú talab kiyá, aur úparí dil se púchhá, ki "Is sál kaun-sá mahíná aur kaun-sá din aur gharí muhúrat mubárak hai, ki saranjám shádí ká karún?" Unhon ne marzí pákar, gin ginákar 'arz kí, ki "Qibla-i-'álam! Yih baras sárá nahs hai; kisí chánd men koí tárikh-i-sa'd nahín thahartí; agar yih sál tamám ba khair-o-'áfiyat kate, to áyanda kár-i-khair ke liye bihtar hai."

Bádsháh ne Mubárak kí taraf dekhá, aur kahá, "Shahzáde ko mahall men lejá; Khudá cháhe tó is sál ke guzarne se, us kí amánat us ke hawále kar dúngá; khátir-jama' rakhe, aur parhe likhe." Mubárak ne salám kiyá aur mujhe sáth liyá; mahall men pahunchádiyá. Do-tín din ke ba'd main Mubárak ke pás gayá; mujhe dekhte-hí rone lagá; main hairán húá aur púchha, ki "Dádá! khair to hai, tumháre rone ká kyá bá'is hai?" Tab wuh khair-khwáh (ki mujhe dil o ján se cháhtá thá,) bolá, ki "Main us roz tumhen us zálim ke pás le-gayá, kásh-ki agar yih jántá, to na le-jata! Main ne ghabrákar kahá "Mere jáne men kyá aisí qabáhat húí? Kaho to sahíh." Tab us ne kahá, ki "Sab Amír, Wazír, Arkán-i-daulat, chhote bare, tumháre báp ke waqt ke, tumhen dekhkar khush húe, aur Khuda ká shukr karne-lage, ki "Ab hamárá Sáhibzáda jawán húá, aur saltanat ke láiq húá, ab koí din men haqq haqqdár ko milegá, tab hamárí qadr-dání karegá, aur khána-zád-i-maurúsíon kí qadr samjhega. Yih khabar us be-íman ko pahunchí; us kí chháti par sámp phir gayá, mujhe khilwat men bulákar kahá, "Ai Mubárak! Ab aisá kám kar ki, Shahzáde ko kisú fareb se már dál, aur us ká khatra mere jí se nikál, jo merí khátir-jama' ho." Tab se main be-hawáss ho rahá hún, ki terá chachá terí ján ká dushman húá." Jon-hín Mubárak se yih khabar-i-ná-mubárak main ne suní, baghair máre margayá, aur ján ke dar se us ke pánon par gir pará, ki "Wáste Khudá ke! Main saltanat se guzrá, kisú tarah merá

jí bache !" Us ghulam-i-bá-wafa ne merí sir uthákar; chhátí se lagá liyá, aur jawáb diyá, ki " kuchh khatra nahín ; ek tadbír mujhe sújhi hai ; agar rást ái, to kuchh parwá nahin ; zindagí hai, to sab kuchh hai ; aghlab hai ki is fikr se terí ján bhí bache, aur apne matlab se kámyáb ho."

Yih bharosá dekar, mujhe sáth' lekar, us jagah, jahán Bádsháh-i-maghfúr (ya'ne wálid is faqir ke), sote baithte the, gayá, aur merí bahut khátir-jama' kí. Wahán ek kursí bichhí thí; ek taraf mujhe kahá aur ek taraf áp pakarkar, sandalí ko sarkáyá; aur kursí ke tale ká farsh uthává, aur zamín ko kholne lagá. Ek-bárgí ek khirkí namúd húí, ki zanjír aur qufl us men lagá hai. Mujhe buláyá ; main apne dil men muqarrar yih samjhá, ki mere zabh karne; aur gár-dene ko yih garhá is ne khodá hai ; maut ánkhon ke áge phir gaí ; láchár, chupke chupke, kalima parhtá húá, nazdík gayá ; Dekhtá hún to us daríche ke andar 'imárat hai, aur chár makán hain ; har ek dálán men das das khumen sone kí zanjíron men jakrí húí lataktí hain, aur har ek golí ke munh par ek sone kí ínt aur ek bandar jaráo ká baná húá baithá hai. Untálís golián cháron makán men ginin, aur ek khum ko dekhá, ki munh-á-munh ashrafíán bharí hain ; us par na maimún hai, na khisht hai ; aur ek hauz jawáhir se lab-á-lab bhará húá dekhá. Main ne Múbárak se púchhá, ki " Aí Dádá ! Yih kyá tilism hai, aur kiská makán hai, aur yih kis kám ke hain ?" Bolá, ki " ye búzne, jo dekhte ho, in ká yih májará hai, ki tumháre báp ne, jawání ke waqt se, Málik-i-sádiq (jo Bádshah Jinnon ká hai), us ke sáth dostí aur ámad-o-raft paidá kí thí.

(Báqí dárad).

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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INDIAN HISTORY.

In our last number, we published a Review of Keene's Turks in India from the pen of an occasional contributor. Our own perusal of the work suggests a few additional remarks as to Indian History in general. By Indian History, we mean (for the purpose of the present article) the History of the Muhammadan period only;—we are not referring to the cloudy traditions of ancient Hindúism, or to the modern and very different chain of events which form the History of British India.

The original native authorities for Muhammadan History in India are almost entirely in Persian language. It is only of late years that Urdú has been used as a literary language, and the native sources of history in other tongues and characters are too scanty to call for special notice.

We regard these Persian Historians as in many respects the highest and most useful class of oriental authors, as writers whose works deserve far greater consideration and a far larger share of praise than the verbal quibbles of Persian poets or the profitless stories of the Bágh o Bahár and the Gul i Bakáwalí.

In forming an estimate of this branch of oriental literature, we must first note its enormous extent. The number of Persian Histories scattered through the length and breadth of India is beyond computation. Many of these are local and tribal histories, but works of a larger and more important

character are numerous enough to be reckoned by hundreds if not by thousands.

Secondly, we must give to these Persian Historians the credit of being for the most part—*so far as intention goes*—honest and accurate. Their very want of imagination and lack of sensitiveness to moral and political criticism—serious defects though these would be in our estimate of an European Historian—tend in many cases to keep these writers to an undistorted and uncolored narrative of the facts which they believe to be true.

Thirdly, the style in which these Histories are written is, in the majority of instances, simpler and more natural than that affected by works of greater pretentions as Persian classics.

The above are some of the more favorable features in the writing of our Indian Historians. Now for their faults;—these are many and serious. The greatest of all their defects —the lack of dramatic interest in the events they chronicle—is one for which neither the Historians themselves nor the character in which they write can be held *primarily and immediately* responsible. If the reign of an oriental prince consists of nothing but a wearisome succession of marches and countermarches, cabals, intrigues, rebellions and murders, what can the chronicler do but record the dreary list? If the course of events is unmarked by any personal heroism, or any political principle, or any symptom of progress, how can we hold the narrator responsible if he fails to fix the attention of his readers?

There are, however, other defects of which the Persian character and the absence of the printing press are more directly responsible, and indirectly these defects affect the subject-matter of the histories themselves. Ninety-nine out

of every hundred of these histories exist in manuscript only. The only type—printed vernacular histories with which our readers are likely to be acquainted—are those published by the Bengal Asiatic Society—about sixteen in number,—and the few which have issued from Saiyid Ahmad's press at Aligarh. Nor are lithographs much more numerous. There is a good lithographed edition of Firishta, and there are lithographs of many modern compilations, but the great majority of the older works—those which are most valuable for purposes of higher historical scholarship—are still in manuscript. There is work enough here for the Panjáb Educational Department and for the Panjáb University, too, if we could only induce those organisations to undertake it.

The bare fact that his authorities are in manuscript is but the beginning of the difficulties which hinder the progress of the student of Indian History. Not only are they in manuscript, but the manuscripts cannot be found. There are no well-known, well-furnished, and well-managed libraries where the sought-for work can be produced at command. There is no oriental "Brunet," no Indian "Quaritch." Before the appearance of Sir Henry Elliot's and Professor Dowson's great work, the investigator of Indian History was completely at sea, and even now any one who wishes to collect an historical library must hunt up and down the country for years before he can get one-tenth of the manuscripts that *may* threw light on his subject.

Supposing he gets them, what then? The manuscripts are not bound, and cannot be recognised with ease. Many of them have fantastic titles which give no clue to their contents. Some are too thin to stand up; others too bulky to be placed in any ordinary book case. It is difficult to say when or where the history begins—when or where it ends. The whole

work must be read before the student can form a fair opinion whether it is original and valuable, or a worthless plagiary.

Let all this pass. Let the student select his historian —manuscript, lithographed, or printed—and proceed to read him through. We say nothing of the absence of paragraphs, stops and capitals. There are greater difficulties than these. The words themselves are in *hundreds* and *thousands* of instances enveloped in a cloud of ambiguity and doubt. They may be this, they may be that, they may be anything you please. We gave some instances of this vexatious ambiguity in our June Number, on the authority of the late Professer Blochmann. If our readers want other instances, let them turn to pages 51 and 52 of the first volume of Sir H. Elliot's work: or indeed let them examine the notes of the eight volumes, *passim*.

These numerous difficulties are fatal to the development of higher historical scholarship. They prevent a comprehensive all-embracing grasp of the subject; and without such a grasp, the writer is unable to deduce principles which would give his history a philosophical value, and equally unable so to arrange his narrative, that dull trivialities may be thrown into the back-ground, and events of dramatic interest may receive the picturesque prominence to which they are entitled.

Hitherto our remarks have applied to Native Historians only; but the difficulties of which we complain lead to consequences as noteworthy in the works of those English writers who devote their pens to Indian History. It may be laid down, as a general rule, that the most *successful* books on Indian History are those in which the writer makes the greatest use of information from European sources and the least direct use of native material. We hope we shall not be

misunderstood. We are not decrying oriental research. We are merely pointing out as a lamentable circumstance that there is in fact a divorce between such research and the work of the professed Historian. Perhaps the most successful Indian work of recent years is Dr. Hunter's "Rural Bengal." It owes its success to the skilful use made by the author of old official records in the English language, and to his personal knowledge of local phenomena. It is not to any considerable extent based on vernacular authorities—though one or two chronicles of this kind are given in the appendices.

The fourth volume of Mr. Talboys Wheeler's History of India is devoted to the Mahometan period. We trust we are not doing Mr. Wheeler an injustice, but the impression we receive from an examination of this volume is that, from the beginning to the end of the book, the author has not consulted *one Persian History in the original*; though he has devoured—we can scarcely say digested—every translation and every book of travel that came in his way.

With Mr. Keene's work, it is somewhat different; but even with it we would ask our readers to note how largely the author is indebted either to original European authorities or to Professor Dowson's translations of the Native Historians, or to the labor of Mr. Blochmann.

The nearest approach to the union of oriental research with historical skill is afforded by the writings of the last-named scholar—the late Professor Blochmann; but the fragmentary character of those writings is itself evidence of the difficulties which attend that union. Death has taken Mr. Blochmann from us before he could complete an historical work worthy of his exceptional ability; others benefit by his labor, without sharing his diligence of research.

Perhaps some of our readers will say that there is not much to regret in this, that it is merely an instance of divi-

sion of labor. Admittedly, it is better that Indian historical studies should progress in this way than that they should not progress at all; but it is none the less true that a better History is produced by the union of research and of literary skill in one author than by their divided action. We see the two united in most of our great English Historians. To content ourselves with the name of Gibbon—the "Decline and Fall" is a work full of learning and research; yet it is as easy and interesting to read as a novel. It is not hurried and superficial, like the fourth volume of Mr. Wheeler's History; nor is it difficult and unreadable like Mr. Erskine's Bábar and Humáyan or Mr. Thomas' Chronicles of the Pathán Kings.

No Anglo-Indian Historian can be compared to Gibbon; but we have in Elphinstone a masterly writer, who still stands "facile princeps" among such Historians as we claim. Elphinstone's History was composed in the leisure of a tranquil retirement, after thirty years of exceptional Indian experience. The author was not a man to shrink from labor, and his history does not bear the works of haste which characterise later compilations. Still there is evidence enough that Elphinstone as well as weaker men experienced the difficulties which embarrass the student of Indian History. The greater number of the Native Historians whose works have been brought to light by Elliot and Dowson were unknown to him. His account of the early Muhammadan period is chiefly based on De Guignes, D'Herbelot and Price and on Brigg's Translation of Firishta; and for later reigns, Eskine's translation of Bábar's Memoirs, Gladwin's translation of the Aín i Akbarí, Gladwin's reign of Jahángír, Bermer's Travels, Duff's Mahrattas, Scott's Dakhan, the translation of the Sair-ul-Mutákharín, and the European Accounts of Nádir Sháh's invasion are the authorities most frequently followed.

Let us take one of these works. Why should a scholar of Elphinstone's ability—a man who had been our ambassador at Kábul, and who had spoken Persian all the year of his official life—consult Brigg's translation of Firishta rather than the Persian original? The original must have been in Elphinstone's own library; and he must have known what every other student of Persian history knows that Brigg's Translation swarms with errors. Yet, from first to last, Brigg's Translation is the authority followed by Elphinstone.

Let us quote a few of Elphinstone's own admissions regarding the difficulties of the Persian character. At page 509, Volume 1, Edition of 1841, he refers thus to the Táríkh i Hind o Sind :—"It is full of names of places, and would throw much light on the geography of that period, if examined by any person capable of ascertaining the ancient Shanscrit names, so as to remove the corruptions of the original Arab writer and the translator, besides the innumerable errors of the copyist." At page 121, Volume 2, he writes:—"Almost all that has been said of Bábar has been drawn from Mr. Erskine's admirable translation of his Memoirs from the Tarkí. The notes and supplements which accompany that work remove the obscurities which, without such assistance, would beset us in every page." At page 344, Volume 2, he writes :—"The Akbarnáma was brought down by Abul Fazl nearly to the time of his own death, in the forty-seventh year of the reign; and was continued for the remaining period of upwards of three years by a person named Ináyat Ulláh or Muhammad Sália. I could never have availed myself of this work without the aid of a manuscript translation of Lieutenant Chalmers of the Madras Army, in the possession of the Royal Asiatic Society." Again, at page 345, "The Tabakát-i-Akbarí,—written by *Nizám-ud-dín Harví*,—is a history of the Mahometan kings down to the thirty-seventh

of Akbar, and is said to be a work of great merit; but although I have access to a copy, I am unable to avail myself of it, for want of the assistance I require to make out the character." Again in the same paragraph—"Besides the original of Kháfí Khán. I am indebted to the kindness of Major A. Gordon of the Bengal Cavalry, for the use of a manuscript translation made by him of the work of that historian down to near the end of Jahángír's reign." Again at page 550—"I have taken the translation in Scott's "Deckan," Vol II, page 8, of the Memoirs, though the original of it must have differed in some slight particulars from the Persian copy at the India House."

The above quotations do not convict Elphinstone of superficial enquiry. We cite them rather as evidence of sagacity. Had he given more of his time than he did to the scrutiny of scrawls and dots, he would never have become the Standard Historian of Muhammadan India.

Now for the moral of this long article on Indian History, It is this,—we appeal to the Indian Governments and to the Punjáb University to aid historical research by the publication of a series of transliterated Native Historians. The Punjáb Educational Department has an annual budget of twelve or thirteen lakhs. The Panjáb University has a funded capital of three lakhs and a half. Cannot these two organizations, out of their abundance, devote Rs. 2,000 annually to the undertaking we have indicated?

Perhaps it will be said that the great work commenced by Sir H. Elliot and completed by Professor Dowson has rendered such a series of transliterated histories superfluous. To this we reply as follows:—First, the eight volumes of Elliot's and Dowson's work, though admittedly the most valuable contribution that Indian History has received since the days of Elphinstone, do not by any means exhaust the

the available material. There are hundreds of works that have not found a place in the collection at all, and there are others from which mere fragmentary extracts have been given. Professor Dowson himself would be the last to regard his work as the Omega of oriental research (see pages VI and VIII of the Preface to his eighth volume).

Secondly, the very best translation of a Persian History is always more or less defective and erroneous. Hundreds of instances might be given; but it is sufficient to refer our readers to Major Raverty's criticisms on the translation of the Tabakát i Násirí and to Professor Dowson's reply.

We must admit that the transliterator no less than the translator has to face the difficulties of corrupt and contradictory manuscripts. But so long as the Persian orthography and the Persian context are retained, the reader finds in them a valuable clue to the correct interpretation of every ambiguous word.

Thirdly and chiefly,—we are writing as an educational journal, and are appealing to authorities who profess to have the education of the people of India at heart.

Now valuable as Professor Dowson's work is to an English scholar, of what use is it to that large and important section of the community—the Vernacular-reading natives of India? How many natives of India have seen the book, or even heard of its existence? Some of the Muhammadan gentry of Northern India and many of our Muhammadan officials of high rank take an interest in Muhammadan history—as far as the literature to which they have access enables them to do so.

Ought we not to encourage an undertaking which will enlarge their field of knowledge as well as our own?

As the first work of our proposed series of transliterated histories, we would suggest the Turk i Jahángírí the autobiography of an Emperor whose name is intimately associated with the Panjáb, and whose tomb is still one of the sights of Lahore. The work is of moderate length, and (apart from its historical value) it would serve as an admirable text-book for foreigners learning Persian.

EDITORIAL NOTES.

We announced a meeting of our Society for the last Saturday in September; but circumstances will prevent it from taking place. We trust that a meeting will be held on the last Saturday in October. It will be duly notified through the English and Vernacular Press.

With reference to our recent review of Mr. Keene's Turks in India, we would note that the *Pioneer* published a review of the same work in its issue of August the 6th. There is another review in the *Spectator* of August the 9th.

Our Society had not been formed when the arrangements for the International Congress of Orientalists of 1878 were made, and the views of which we hold were not the subject of discussion on that occasion; but it is worthy of note that at the first Oriental Congress in 1874, the subject of transliteration was brought prominently forward by the President, Dr. Samuel Birch— the well-known Egyptologist.

Dr. Birch's remarks (which we take from the Calcutta Review No. CXX) were as follows :—

"I turn to another point for attention, and that is to the transliteration of Oriental texts into European character. Great progress in this direction has been made of late years,

and many schemes have been proposed. In some instances, the learned societies and scientific journals have insisted on the adoption of particular systems for papers admitted into their pages. There are many members present of all the Oriental societies and academies of Europe, and it will be for them to consider if some mutual agreement can be arrived at on this subject; and for most oriental languages, a decision favorable to one universal transliteration would be of the highest importance, as it would, in many instances, supersede the necessity of printing, in various characters and different oriental types, an expensive and difficult process. It would not indeed effect this for languages written with syllabic characters, but for those only which have an alphabetic one; and the same mode of transliteration would be an invaluable aid to the simplification and rendering of words in these languages, and making them universally intelligible. This subject will be no doubt, submitted to the consideration of one of the sections of the Congress. It is, indeed, one of the subjects which it should be the especial object of the Congress to regulate, or at all events to initiate. That some such necessity exists and is felt, is proved by the constant changes made by individuals in their transliteration of the vowels of Oriental tongues, whether living or extinct; the older systems already adopted not answering to their special notions of the manner in which these languages should be transliterated. Should the Congress be able to pronounce any opinion on this difficult subject, that opinion would no doubt carry with it great weight, even should it not finally decide the question, and lead to a further consideration of this pressing want of philological unity. It is not, perhaps, necessary for the Congress to consider how far it would be desirable to discuss the question of an universal alphabet—such a one as would supersede for Orientals themselves the necessity of writing in their own different characters the different languages distributed over the

East. Could such be devised, it would be a great advantage for the acquisition of those languages by the West, months and perhaps years being now spent in mastering alphabets and syllabaries of complete kinds. Among the Polynesian islanders, the European script has been successfully introduced and adopted; because they never had, till the appearance of European civilization among them, a mode of writing; and there was consequently no national *amour-propre* to contend with, nor any script already in use to supersede. It is not so in the East, attached from various causes to their respective characters. But it is evident that, clothed in a European alphabet, there would be no greater difficulty in mastering many of the Aryan and Semitic languages by the western scholars than in acquiring the different languages spoken in Europe—a task much facilitated by their having one common mode of printing and writing the same sounds. It may be considered the first step to writing, among the European nations, this adoption of a common alphabet, when entirely carried out; and nothing would more powerfully connect the East and the West than the removal of these barriers which prevent an easy acquisition of those keys of thought necessary for the mutual understanding and happiness of mankind."

Dr. Birch then proceeded to discuss the advantages of "Pasigraphy" a system of universal writing by means of cyphers. "It is a natural transition to pass from this subject to the consideration of the attempts making to introduce universal communication by means of Pasigraphy or writing by ciphers. This system has been, for some time, in use in the West, and different ways have been proposed to arrive at the result. One is the mode of communicating by signals, consisting of numbers, at sea. Certain sentences of general use are numbered and translated into the different European lan-

guages. The flag which carries the number speaks the same sentence, when hoisted, to vessels of all other nationalities; in fact, the number is an universal medium of maritime communication. A flag with a few numbers asks a question; another with fewer or more gives the answer. Now, this device contains the elements of an universal language, limited, indeed, to a few stereotyped sentences such as are generally wanted in maritime intercourse. A modification of this system has been adopted for the purposes of commerce, for the Trans-atlantic and other telegraphs, to supersede the necessity of long and continuous messages, which would take too much time and trouble in transmission. But the works compiled for this purpose are in the English language only. A modification of this principle will be laid before the Ethnographical section, consisting principally in the substitution of numbers for words, the same number answering to the same equivalent word in all languages. It is evident that when dictionaries on this principle shall have been compiled, it will be possible for a limited communication to be held in writing with Orientals, of whose language the European is ignorant, in the same manner as by maritime signals. It is a step towards universal language; and, although a feeble one, probably the only step which will ever be made. Its value and defects will, no doubt, occupy the attention of the Ethnographical section. It is not a language properly so-called; but a means of interchange of thought, and might prove of the greatest value where other means were not at hand. Those divided by sounds will be united by numbers."

In accordance with the above remarks, Pasigraphical dictionaries in the English, German, and French languages were distributed to Members of the Congress, who could thus communicate with each other without any knowledge of the language spoken by either party.

We shall be glad if any of our readers, who may have studied the subject, can give us further information as to the progress of Pasigraphy since 1874. There is no limit to our power of representing ideas by combinations of figures even if it be considered necessary to restrict such combinations to three or four places ; we can augment our power indefinitely, by adding Capital or other letters from the Roman Alphabet.

We are informed that, during the recent Kabul campaign, some of our native soldiers were taught the letters of the Roman Alphabet with a view to Heliographic signalling.

We have addressed a letter to the Secretary of the English Spelling Reform Association, proposing to exchange publications with that Society.

We have written to the Society of Arts and Science at Batavia, and to the Asiatic Society of Japan for detailed information as to the progress of the Roman Character in Netherlands India and in Japan.

We have written to a well-known American missionary at Canton for similar information regarding China. The following specimen of Roman-Chinese was given to us by a missionary supporter of our cause, who is (or was till lately) at one of the Treaty Ports above Canton. It will interest some of our readers, though we must avow our inability to interpret it for them. It is apparently a hymn :—

SING-S.

Gyiu-k'eng Sing-Ling dzing-z kyüông-ling,
Tsiang t'in zông ho tsiao-djôh ngô sing.
Fu-yiu-ts Ling, yiu ts'ih-be eng,
Sông-s shü-jing, pao gyi en-weng.

2 Sô fu-go eng dzong t'in lôh-læ.
Ziu-z weh-ming, en-tæn, jing-æ.
Ngæn-tsing wu-du, moh-ts'eh-di-en ;
Tsiang üong-yün kwông s ngô ming k'en.
3 Ze-nyih djong-da, mun-min tsih-le ;
S-lôh eng-dzeh gyiang ngô u-we.
Gyü ngô dziu-dih, pac ngô en-tæn ;
Sing-Ling ying-dao, feh-p'o wæn-næn.
4 Kao ngô sih-teh Vu, Ts, liang-we,
Dong Nyi, Sing-Ling, ih-t'i siang-te :
Ju-ts' ngô-meng', shü-shü vu-gyüong,
Djông-djông ko-ts' ong 'oh k'eo siang-dong :
Vu, Ts, Sin-Ling, Sæn-we-ih-t'i,
Kæ tsæ-me Cü üong-yün teh-ky'i.

An account of the marriage customs of the Rawalpindi District has been kindly placed at our disposal by a member of the Society, and is published in this number of the Journal.

In this number we conclude the extract from the Bágh o Bahár, which was commenced last month. In our next we shall publish an extract from Mr. Baness' Romanized edition of the Historical sections prescribed for the Lower Standard Examination. We hope also to review and to give extracts from the same gentleman's Romanized edition of the Prem Ságar. We then publish the Ikhwán as Safá, by monthly instalments of two or three chapters at a time.

We would invite the attention of our readers to the Classical Dictionary of Hindú Mythology recently compiled by Professor Dowson. The *Pioneer* of August the 26th contains a review of the work by a critic who is evidently a good Sanskrit scholar. We do not profess to rival the said critic in this respect; but we protest against the carping, fault-

finding, hair-spliting spirit of criticism which animates his review, as it does so many other critiques of oriental works. Opinions will differ as to the comparative value of Dowson's and of Garett's Classical Dictionaries. We do not consider Dowson's work so distinctly superior as to drive Garrett's out of the field. But there is room for both. Ordinary mortals find it impossible to carry the whole system of Hindú mythology in their heads at any one time, and are disposed to be grateful to any one who will add to their facilities of reference. If there be any scholar so immeasurably superior to human weakness as not to require such assistance, we would say to him,—"Dont waste your powers on ephemeral critiques; write us a Dictionary yourself."

We publish an interesting letter from a member of the Society,—on Roman-Urdú,—considered as a stepping stone to English. This important view of the subject requires special consideration; we propose in our next, or perhaps in our November issue, to detail some of the reasons which lead us to prefer Roman-Urdú to English as the basis of popular education in this country.

We have received a letter from Mr. Browne of Bankipore regarding the progress of our movement in Bahár. Mr. Browne has published a transliteration key, which has been widely distributed. He is also publishing a list of 9,000 elected Urdú words in Roman type.

We have also received an encouraging letter from Professor Monier Williams, who sends us a donation of £ 5 and promises us some remarks for our Journal.

Marriage Customs in the Ráwal Pindí District.

The writer of this paper was first transferred to the Rawál Pindi District sixteen years ago in a Judicial capacity. While there, he was overwhelmed with so very many cases relating to breach of betrothal contracts, restitution of conjugal rights, and enticing or taking away married women with criminal intent, that he was under the necessity of making himself intimately acquainted with the marriage customs of the inhabitants of the district, so as to be able to examine the parties and their witnesses thoroughly, and to arrive at a proper understanding of the facts as set forth in each case. With this end in view, he was diligent in his enquiries and even attended in person one or two betrothals and marriages both among the Hindús and Muhammadans, and he made at the time notes of what he saw and heard. These notes are now placed by him at the disposal of the Roman-Urdú Society, in the hope that publication in their esteemed Journal may prove useful to his younger colleagues in the Panjáb Commission.

He need hardly add that he believes the marriage customs of the Ráwal Pindi District will be found to be generally identical with those prevailing in the Upper Panjáb, and certainly in all the Districts Trans-Rávi.

HINDUS.

Betrothal.

(Sakh or Kurmai).

Among Hindús betrothals are of three kinds, *viz.* :—

1.—*Púnsakh*, where no valuable consideration is received whatever.

2.—*Dúáthí* where an interchange of brides takes place between the two families.

3.—Where money is paid for the bride.

The last is a custom much reprobated, and does not usually prevail among very high-caste Hindús.

The preliminaries having been settled privately between the two families, the parents or guardians of the girl send their *parohit* with some sugar. One rupee cash, two pice, two tolahs of saffron, and a Brahminical thread (Janeo.) to the house of the parents or guardians of the boy. On his arrival the friends and relatives of the boy assemble with their *parohit*. A drum (dhol) is beaten and it is publicly notified to the members of the assembly that such a person's son has been betrothed to such a person's daughter. The boy's parohit draws a figure with saffron or "sendúr" of Ganesh in the vessel containing the *janeo*, &c., and offers up prayers to Ganesh. The girl's *parohit* invests the boy with the Brahminical thread, and affixes a "tikka" of saffron on the forehead of the boy. Some sugar, "batáshas" (sugar-drops) or raisins are distributed to the friends assembled, and the *parohits* are dismissed with a present. There is also for the next two days music and singing in the boy's house.

In some instances the above ceremonies are not observed. There is a simple announcement, when the girl's *parohit* is sent, that a betrothal has taken place between the parties and in cases where there is relationship or confidence between the parties, there is no ceremony of any kind whatever, the parties are content with a private verbal engagement. The betrothal of a widower takes place without any ceremony.

Marriage.

(*Byáh or Shádi*).

When a marriage is to be celebrated, two or three months before the event, the friends of the bride, with the assistance of the family *parohit* or priest, fix upon the auspicious day, which is known as the "Sáhá." It is taken down in writing and this document which is called the "*Parcha Shádi*" is sent by the hand of the family *parohit* or barber to the parents of the

bridegroom. On receiving the notice, they dismiss the bearer with a present, and commence to make preparations for the wedding.

Fifteen days before the marriage the bride is secluded, and is only approached by her female companions who stay near her, and sing bridal songs. This seclusion of the bride is known as *Máiyán*.

Seven days before the marriage some food is distributed, and money given in charity which is called *Buzúrgún ki roti*.

On the day the marriage is to take place, a new earthern vessal (kúmb) containing water, and a lamp (chirágh) are placed before the bride, and before sunset of that day she is bathed and anointed with oil, and her maternal uncle or her father's elder brother encircles her right wrist with an ivory *churá* or bracelets.

The friends of the bride are summoned, and her *parohit* anounces the *Sádá*, and publishes her and the bridegroom's *Gotrachár* or the names of their Great Grand Father Grand Father, and Father.

In the interim while the above ceremonies are being inacted in the bride's house, others are taking place in the bridegroom's.

Four or five days before the marriage, a woollen chaplet *Gahna* is tied round the wrist of the bridegroom. The *Nangirah* and Ganesh are worshipped, and food and money are distributed to Brahmins and others, music and singing commence from this date.

A day before the marriage the bridegroom's clothes, as well as those of his relations, are coloured yellow with *Kusumba* and in the night his hands and feet are stained with *Henna*. On the next day the friends of his family assemble

and are fed, and a contribution of money called *Tambol Neondro* is levied from them. Presents are made to the family *parohit*, barber, servants, and mendicants.

The *janj* or marriage party then start from the house of the bridegroom, who is decorated with a head-dress called, the *Mor*.

On approaching the bride's residence, the members of the party dress themselves and saffron water is sprinkled over their clothes.

A little after dusk the bridegroom's party enter the village or town, and are met a short distance off by a deputation of the bride's Father and friends who salute them, and the bridegroom receives a small present from the bride's father. This is called "*Milni*" or *Peshkara*.

On reaching the bride's residence, the bridegroom and his friends have sherbet served out to them and the comfort of the guests is attended to.

If the omen is favorable for the performance of the ceremony, it will take place that very night. If not, it will take place on the following night.

When every thing is ready, the bridegroom is taken into the house of the bride's father and made to open the door of a room where the bride is seated with her companions. Here he receives another present from the bride's Father. The bride's *parohit* now gives a paper to the bridegroom's *parohit* in which are recorded the names of the bride's Great Father, Grand Father, and Father, and he measures the bridegroom with a piece of raw cotton thread. Presents of ornaments and clothes are made to the bridegroom's Father. Four posts are erected at the four angles of a square over which is stretched a canopy of red cloth. Under this canopy the bridegroom seats himself on a basket turned upside down. To the right, and by the side of it, a similar

seat is prepared for the bride, who sits on it but who is separated by a cloth screen from the bridegroom. The near relatives and the *parohit* approach the enclosure. The *Gotrachar* or ancestral list is taken by the bride's *parohit* together with seven vessels of sweetmeats and placed before the bridegroom. An earthen vessel of water (kúmb) and a lamp (chirágh) are also deposited within the enclosure.

Figures of *Ganesh* and other divinities are made of wheaten flour and placed in the enclosure and prayers to *Ganesh* and the *Naugirah* are offered up. The *parohit* then places the ancestral list, the *Janeo* and one rupee in the boy's lass, and gives a piece of sweetmeat from each of the seven pots to the bridegroom to eat. Some practical jokes, such as thumping and pinching by the younger female members of the bride's family are usually carried on and good naturedly submitted to by the bridegroom and his younger relatives up to this stage of the proceedings, but they cease now and are no longer practiced or attempted.

The ceremony of the *Kaniádán* now takes place.

The bride's Father places the right hand of the bride in the right hand of the bridegroom, and takes some water in the palm of the right hand and placing it over their clasped hands, gives the girl away. The *parohit* repeating the words of the *Shankalap* as follows :—

On this day, at such an hour, I give my daughter, *Bágbharri* whose Great-Grand Father was *Sewak Rám* whose Grand Father was *Bálak Rám* whose Father is *Átma Rám* to *Balmúkand* whose Great Grand Father was *Nanak Chand* whose Grand Father, &c., &c. The father of the bride responds *Soast*—Amen! and enquires from the bridegroom if he will nourish and cherish the woman, His reply is, "God will do so."

Then a corner of the bridegroom's *dopatta* or scarf is tied to a corner of the bride's sheet, and the bridegroom gets up followed by the bride behind him, and in this manner they both perambulate seven times around the vessel of water (kúmb) and the lamp (chirágh). This is called *Láwánphere*, The marriage is now deemed complete and irrevocable.

The *parohits* and others are then dismissed with presents. The contributions of the friends and relations of the bride are then made under the name of *Tambol* or *Neondra* as in the house of the bridegroom. The dowry is given, and after a stay of two days, during which time there is feasting, singing, and music, the assembled guests depart. The servants, mendicants, and others receive presents as remuneration or as charity. On the third day the bride is carried home in a *dola* or litter preceded by music, and followed by the bridegroom on horseback and his friends. The bridegroom is shaded by a large round red umbrella called a *sirgasht* which is usually carried by the *lillari* or dyer of his native town or village.

It should be noted here that the *Láwánphere* is essential to marriage, all other rites or ceremonies can, and are on rare occasions, dispensed with, except the *Láwánphere*, but when parties are married by the "*Láwánphere*" only, the marriage is called *Chorí-ká-Byáh* or stolen wedding.

Marriage of Widows.

Widows are not permitted to marry by law or custom, but among low caste men, such as Sonars, Aroras, Chhimbes and Jats, an observance called *Chadar-Dalna* occurs commonly. There is no particular ceremony: only a white *Chadar* or sheet is colored at the four corners yellow with saffron, and the man throws it over the woman's head, and

the rite is complete. Jat-Sikhs do this in a Dharmsál, and also prepare *halva* (*karha*) which they distribute among the spectators.

MUHAMMADANS.

Betrothal.

Náta.

There are three kinds of betrothals among Muhammadans.

1. *'Iwaz Mu'awaza*—where an interchange of brides takes place between the two families.
2. Where money is paid for the bride.
3. Among respectable and well-to-do people, where nothing is given or taken.

The boy's Father goes to the girl's Father and asks for the girl for his son. If the Father be agreeable, the boy's Father sends ghí, sugar and rice for a feast, and on a day fixed for the occasion the Father of the boy, with some friends, his family barber and musician, proceeds to the house of the girl where the food is prepared and distributed. The barber and musician of the gril's family are also present.

The contract of betrothal is ratified by the boy's Father calling out "Oh! God—vouchsafe thy mercies, and may all end well!—The girl's family barber brings a brass dish (*thál*) and places it before the assembly with *ghí* and sugar in it. The boy's people throw some jewelry, and the boy's father some clothes into the dish, which the barber and the musician carry to the girl's Father who takes as much as he thinks proper, and returns the rest. Some return all. The barber and musician get one or two rupees each out of it. Sherbet is served out to the boy's friends by the barber, or musician. If the boy's Father be rich, he gives

a present of a gold muhar to the girl's Father. If he be poor a rupee is usually given. This is called a *nishání* or token. After the betrothal, on some day not later than the eleventh day, the females of the boy's family pay a visit with music and singing to the girl's house, and there get sprinkled with *haldí* water by the relations of the girl, and the parents of the boy receives as presents some clothes and a ring. The girl conceals herself now from the relations of the boy and from the boy himself, and afterwards at the occurrence of every grand festival, or until the marriage takes place clothes are sent for the use of the girl by the boy's Father.

But sometimes simultaneously with the betrothal there is a rite performed which is as binding as the *nikah* or marriage, and which indeed is the *nikah* only that it is not followed by consummation. This ceremony, which is called the *shara' jawab* generally takes place when the boy's Father does not implicitly rely on a verbal promise, and fears that a breach of contract is likely to take place hereafter. It is not attended with any festivities, and the bride is not taken away from her parent's home. She is allowed to remain with her parents until she is grown up, or until her husband has the means to bring a *janj* or "*barát*" with music, and after the usual festivities to take her away to his house according to ancient form and custom.

MARRIAGE.

(Nikáh or Shádi.)

It should be observed at the outset that among all the Muhammadans, except those of the strictest sort, a great many Hindú customs are followed on occasions of the *Shádi*. For instance, the bridegroom has the *gahna* tied round his wrist. His clothes and those of his near relatives are colored yellow with *tun* and '*kasumba*," and the bride-

groom's hands and feet are stained with henna. A feast is given by his parents, and the *Neondra* is contributed by their friends.

The bride is also secluded in *Maiyán*, and there is much singing by the women accompanied by the tom-tom of the *domní* or wife of the family musician.

But these are not essential to the validity of a Muhammadan marriage. Indeed they are dispensed with in families which follow the *Shara* or Muhammadan Law strictly.

The *Nikáh* is performed as follows :—

The parents of the parties settle beforehand a date for the ceremony. If the date is 8 days hence, they put eight knots in a piece of cotton thread which they circulate by the hand of the family barber among their friends and relatives. This is called *Gandi*.

On the day fixed, the bridegroom's Father goes to the bride's Father with a *janj* or *barát*. The bridegroom riding on horseback with a *sirgasht* or red umbrella carried over his head by the *lilláré* or dyer, and on arrival on that same night, if a *Shara' Jawab* have not already taken place, the *Nikáh* is read but if a *Shara' Jawab* have already been performed between the parties at time of the betrothal there is actually no necessity for a second similar ceremony, but as a rule and particularly if the girl have arrived at the age of womanhood since her betrothal, a second *Nikáh* is usually celebarted by the Qázi of the village or Mullah when a *janj* or *barát* comes to fetch the bride. Indeed it is held by pious Muhammadans to be rather a meritorious act than otherwise if the ceremony of *Nikáh* between man and wife be repeated regularly once a week, or on every Friday, and this is not to be wondered at when we consider that according to their creed there are numberless sins of omission and commission which

are held to be sufficiently grave to weaken, if not to destroy, the marriage tie altogether.

The preliminaries having been arranged, and the provisions and money for the feast having been supplied by the bridegroom's Father, if the bride's father be too poor to incur the expenses of a feast, food is cooked and the guests having been fed, and the menials paid, the *Nikáh* is celebrated.

If the bride is not of age, she is not questioned, but her Father or guardian says that he has in the name of God given her to this man. The bridegroom answers that he is willing to take her. Should the girl be fullgrown, still the parents usually make the contract, but she has the option of refusing when the *Nikáh* will not be performed, but if she remains silent the ceremony will proceed.

If the woman cannot appear in public, her consent to the marriage is taken by her vakíl and witnesses. The bridegroom whose face is covered by the *sehra* or veil is made to repeat the *Astaghfár* the four *Qúls* the five *Kálimas* the *Sifat-i-Imám*, and the *Dua-Qúnút*.

The dower is fixed according to the means of the parties, but if it is not fixed, or omitted, the marriage is still valíd.

After the ceremony the bridegroom and all his people receive the congratulations of the assemblage, and the Qází who officiates gets a fee according to the position in life of the parties, but it is never less than a rupee.

Among Muhammadan Rájputs and other tribes of Hindú origin, a Brahmin before the *Nikáh* performs the Hindú rite of "*Láwánphere*" but this is now falling rapidly out of use owing to the protests and remonstrances of the Mullás, nevertheless even when the Brahmin is not sum-

moned, his fee is invariably sent to him on the occasion of every marriage.

Music and festivities are only signs of marriage. They are in no wise essential to it and are often dispensed with.

After the *Nikáh* the girl is taken to the bridegroom's house in a "*dola*" accompanied by the wife of the barber or musician, who gets a present on arrival of the bride at her husband's house.

Marriage of Widows.

Widows are free to marry, but it is usual for her first to restrict her choice among the relatives of her deceased husband, failing this, she may marry whomever she likes, though it is not considered decorous for her to marry out of her tribe.

To

THE EDITOR,

Roman-Urdú Journal.

SIR,

There is one point of view from which I have not yet seen the Roman-Urdú movement discussed in your columns and which, if you will allow me, I should like to bring before you. It has chiefly been considered as a means of facilitating the reading, writing, and general use of the various Indian vernacular and classical languages. Even the general adoption of the Roman-Urdú alphabet and character, it must be admitted, is a prospect in the distant future, and may be characterised as a work undertaken for a coming generation. Moreover, the object apparently aimed at by the Society is one which concerns every day life, for it cannot be denied that those who desire to be great Oriental scholars must be acquainted with the native characters. Now, the further view which I am about to bring forward, is also an eminently practi-

cal one, and most important in these days when social, as well as physical, phenomena have begun to be treated according to scientific principles. On this ground, I consider that Roman-Urduism, from one point of view at least, should be contemplated as a stepping stone to the substitution of English for the Indian vernaculars for all public purposes. This change could not, I admit, be accomplished in the present generation, or perhaps for several generations, but that it is not impossible, and that it would be beneficial, can, I think, be shown.

Just as the British have endeavoured to be and succeeded in being in India, they have erred at different times in one or other of two directions. Either they have adhered too servilely to traditional modes of government or they have introduced ideas too advanced for the natives. For instance, they have, at one time, treated Muhammadans according to the letter of their codes, which they themselves did not adhere to, at another, they have applied to India principles which might be now suitable to the civilized countries of Europe. But rising statesmen cannot fail to see that the scentific mode of ruling India is to apply to it principles which have been successfully carried out in countries similarly situated. Now, by comparing this country with others in this manner, it may be seen that the adoption of English as the medium of public communication is quite feasible. The most notable example which occurs to me is that of the Roman Empire. It is well-known to all that the Latin language became the official language of the whole Empire, and not only so, but remained the learned and official language for centuries in countries as remote and as early separated from Rome as Britain, while it became, of course in a corrupt form, the national tongue of France, Spain and Portugal. Now the Roman provinces stood in very much the same relation to Rome as British India does to England, and the analogy in the case of language seems to me quite close enough to be adopted.

The conservatism of the Orientals would no doubt be an obstacle, but their scruples in other respects have been triumphantly overcome, as in the case of travelling by rail. So much for the possibilty of the scheme.

Its convenience is obvious without much comment, and a comparison in this respect also with the Roman Empire would make it still clearer. Nor can it be supposed that the natives would be slow to see the advantage of the change. Besides the mere fact of convenience, another argument might be found by comparing the present state of English learning among Natives, with that of Oriental learning among Europeans Every facility is given to Natives to acquire a good knowledge of English in Schools and Colleges, and there is a very large number of them who know it remarkably well. Among Europeans, on the other hand, it is the exception to find an officer with a first rate knowledge even of the vernacular of his province. This does not show any inferiority in the European, but arises from the immense difference in the utility and interest of the languages. This latter fact furnishes another point in favour of my argument. The Oriental literatures are of no practical use in the modern science of Government; they are useful only as showing the state of society which existed in this country at some former time, and, though this doubtless is of some interest, it cannot give much instruction to modern administrators.

Finally, Hindustání itself can only have become the official language of the Panjáb on the ground of convenience, for to a large proportion of the inhabitants of the province, it is a foreign and to a great extent an unknown tongue. Why should not a similar course be followed in favour of English?

The prospect which I have roughly sketched may seem an enormous and perhaps excessive expansion of the aims of the Society, but my wish is not that its objects should be extended

so far; I bring the matter before you merely to show what great ultimate results may ensue from Roman-Urduism, considered as a stepping stone to the stupendous change I have mentioned above, beyond mere transliteration of vernaculars.

I trust I have not trespassed too much on your space, but as the subject has not been discussed in this light before in your Journal, so far as I know, you may perhaps be not unwilling to insert this letter.

SIMLA, } I am, Sir, &c.,
5th September 1879. } J. W. D. JOHNSTONE.

STORY OF THE FOURTH DARWESH.—(*Continued*).

Chunánchi har sál men ek daf'a kaí tarah kí tuhfa khushbúen, aur is mulk kí saugháten le játe, aur ek mahine ke qaríb us kí khidmat men rahte. Jab rukhsat hote, to Malik-i-Sádiq ek bandar zumurrud ká detá; hamárá Bádsháh use lákar is tahkháne men rakhtá. Is bát se, siwáe mere, koí dúsrá muttali' na thá. Ek martaba ghulám ne 'arz kí, ki "Jahán-panáh! Lákhon rúpai ke tuhfe le-játe hain, aur wahán se ek Bozna patthar ká murda áp le-áte hain, is ká ákhir fáida kyá hai?" Jawáb meri is bát ká muskurákar farmáyá, "Khabardár, kabhu záhir ná kijo, khabar shart hai. Yih ek Maimún-i-bejáu, jo tú dekhtá hai, har ek ke hazár dew-i-zabardast tábi' aur farmán-bardár hain, lekin jab talak mere pás chálíson bandar púre jama' na howen, tab tak yih sab nikamme hain, kuchh kám na áwenge." So ek bandar kí kamí thí, ki usí baras Bádsháh ne wafát páí."

"Itní mihnat kuchh nek na lagí; us ká fáida záhir na húá. Ai Shahzáde! terí yih hálat bekasí kí dekhkár mujhe

yád áyá, aur yih jí men thahráyá, kisú tarah tujh ko Malik-i-Sádiq ke pás le-chalún, aur tere chachá ká zulm bayán karún ; ghálib hai, ki wuh dostí tumháre báp kí yád karkar, ek bozna, jo báqí hai, tujhe de ; tab un kí madad se terá mulk tere háth áwe, aur chain se saltanat tú ba khátir-jama' kare, aur bi-l-fi'l is harakat se terí ján bachtí hai ; agar aur kuchh na húá, to is zálim ke háth se siwáe is tadbír ke aur koí súrat makhlasí kí nazar nahín átí." Main ne us kí zubání yih sab kaifíyat sunkar, kahá ki " Dádá ján ! ab tú merí ján ká mukhtár hai ; jo mere haqq men bhala ho, so kar." Merí tasalli karke, áp 'atr aur bakhúr aur jo kuchh wahán ke lejáne kí khátir munásib jáná, kharíd karne bázár men gayá.

Dúsre din mere us káfir chacha ke pás, (jo bajá-í-Abú-jahl ke thá) gayá, aur kahá, " Jahán-panáh ! Shahzáde ko márdálne kí ek súrat main ne dil men thahráí hai ; agar hukm ho, to 'arz karún." Wuh kam-bakht khush hokar bolá, " Wuh kyá tadbír hai ? " Tab Mubárak ne kahá, kí " Is ke már-dálne men sab tarah áp kí bad-námí hai, magar main ise bábar jangal men lejákar, thikáne lagáún aur gár dábkar chalá áún ; hargiz koí mahram na hogá, ki kyá, húá." Yih bandish Mubárak se sunkar, bolá, kí " Bahut Mubárak ; main yih cháhtá hún, ki wuh salámat na rahe : us ká daghdagha mere dil men hai ; agar mujhe is fikr se tú chhuráwegá, to is khidmat ke 'iwaz bahut kuchh páwegá ; jahán terá jí cháhe lejákar khapá de, aur mujhe yih khush-khabarí lá de." Mubárak ne Bádsháh kí taraf se apní dil-jam'aí karke, mujhe sáth liyá, aur we tuhfe lekar, ádhí-rát ko shahr se kúch kiyá, aur uttar kí simt chalá. Ek mahíne talak paiham chalá gayá. Ek roz rát ko chale játe the, jo Mubárak bolá, ki " Shukr Khudá ká, ab manzil-i-maqsúd ko pahunche." Main ne sunkar kahá, ki " Dádá, yih tú ne kyá kahá ? " Kahne lagá, " ai Shahzáde ! Tú Jinnon ká lashkar kyá nahín dekhtá ? "

Main ne kahá "Mujhe tere siwá aur kuchh nazar nahín átá." Mubárak ne ek surmadání nikálkar, Sulaimání surme kí saláíán merí donon ánkhon men pher dín. Won-hín jinnon kí khilqat aur lashkar ke tambú qanát nazar áne lage; lekin sab khush-rú aur khush-libás; Mubárak ko pahchánkar, har ek áshnáí kí ráh se gale miltá, aur mazákhen kartá.

Akhir játe játe bádsháhí saráchon ke nazdík gae aur bárgáh men dákhil húe. Dekhtá hún to, roshni qaríne se roshan hai, aur sandalíán tarah ba tarah kí do-rúya bichhí hain, aur 'Alim Fázil, Darwesh aur Amir, Wazír, Mír-bakhshí, Díwán un par baithe hain; aur Yasáwal, Guzar-bardár, Ahdí, Chele háth bándhe khare hain; aur darmiyán men ek takht murassa' ká bichhá hai, us par Malik-i-Sádiq táj aur chárqab motíon kí pahne húe, masnad par takiye lagáye, barí shán shaukat se baithá hai. Main ne nazdíq jákar salám kiyá; mihrbánagí se baithne ká hukm kiyá; phir kháne ka charchá húá. Ba'd farághat ke dasturkhwán barháyá gayá; tab Mubárak kí taraf mutawajjih hokar ahwál morá púchhá. Mubárak ne kahá, ki "Ab in ke báp kí jagah par chachá in ká Bádsháhat kartá hai, aur in ká dushman-i jání húá hai; is liye main inhon, wahán se le bhágkar, áp kí khidmat men láyá hún, ki yatím hain, our saltanat in ká haqq hai; lekin baghair murabbí kisú se kuchh nahín ho saktá. Hazúr kí dastgírí ke bá'is is mazlúm kí parwarish hoí hai; in ke báp kí khidmat ká haqq yád karke, in kí madad farmáiye, aur wuh chálíswáhn bandar 'ináyat kíjiye, jo chálíson púre hon, aur yih apne haqq ko pahunchkar, tumháre ján-o-mál ko du'á den; síwáe Sáhib kí panáh ke, koí thikáná nazar nahín átá."

Yih tamám kaifiyát sunkar Sádiq ne támmul karke kahá, ki "Waqi'i, haqúq-i-khidmat aur dostí Badsháh-i-Maghfur kí, hamáre úpar bahut the, aur yih bi-chárá tabáh hokar, apní saltanat-i-maurúsi chhorkar, ján bacháne ke wáste yahán talak áyá hai; aur hamáre dáman-i-daulat men

panáh lí hai ; ta maqdúr kisú tarah ham se kamí na hogí, aur darguzar na karúngá ; lekin ek kám hamárá hai, agar wuh is se ho saká, aur khiyánat na kí, aur ba-khúbí anjám diyá, aur is imtihán men púrá utrá, to main qaul qarár kartá hún, ki " ziyáda Bádsháh se sulúk karúngá, aur jo yih cháhegá, so dúngá."

Main ne háth bándhkar iltimás kiyá, ki " Is fidwí se tá ba maqdúr jo khidmat Sarkár kí ho sakegí, ba sar o chashm bajá láwegá, aur us ko ba khúbí o diyánat dárí aur hoshyárí se karegá, aur apní sa'ádat donon jahán kí samjhegá." Farmáyá, ki " Tú abhí larká hai, is wásto bár-bár tákíd karta hún, ma-bádá, khiyánat karo, aur áfat men paro." Main ne kahá " Khudá Bádsháh ke iqbál se ásán karegá, aur main hatta-l-maqdúr koshish karúngá, aur amánat huzúr tak le áúngá." Yih sunkar, Malik-i-Sádiq ne mujh ko qaríb buláyá, aur ek kághaz dastakí se nikálkar mere taín dikhláyá, aur kahá, " yih jis shakhs kí shabíh hai, use jahán se jáne talásh karke merí khátir paidá karke lá, aur jis gharí tú us ká nám o nishán páwe aur sámhne jáwe, merí taraf se bahut ishtiyáq záhir kíjo. Agar yih khidmat tujh se saranjám húí, to jitní tawaqqu' tujhe manzúr hai, us se ziyáda ghaur-pardákht kí jáegí, wa-illá na jaisá karegá waisá páwegá."

Main ne us kághaz ko jo dekhá, ek taswír nazar parí ki ghash sá áne lagá ; ba zor máre dar ke apne taín sambhálá, aur kahá, " Bahut khúb ; main rukhsat hotá hún ; agar Khudá ko merá bhalá karná hai, to ba mújib hukm-i-hazúr ke, mujh se 'amal men áwegá." Yih kahkar, Mubárak ko hamráh lekar jangal kí ráh lí. Gánw gánw, bastí bastí, shahr shahr, mulk mulk, phirne lagá, aur har ek se us ká nám o nishán tahqíq karte ; kisú ne na kahá, ki " Hán main jántá hún, yá kisí se mazkúr suná hai." Sát baras tak usí 'álam men hairání o pareshání sahtá húá ek nagar men wárid húá ; 'imárat-i-'álí aur ábád, lekin wahán ká

har ek mutanaffis Ism-i-A'zam parhtá thá, aur Khudá kí 'ibádat bandagí kartá thá. Ek andhá Hindústání faqír bhík mángtá nazar áyá, lekin kisú ne ek kaurí yá ek niwála na diyá; mujhe ta'ajjub áyá aur uske úpar rahm kháya, jeb men se ek ashrafí nikálkar us ke háth dí; wuh lekar bola, ki "Ai dátá! Khudá terá bhalá kare; tú sháyad musáfir hai, is shahr ká báshinda nahín?" Main ne kahá, "Fil-wáqi, sát baras se main tabáh húá hún; jis kám ko niklá hún, us ká surágh nahín miltá; áj is balde men á pahunchá hún." Wuh búrhá du'áen dekar chalá; main us ke píchhe lag-liyá. Báhar shahr ke ek makán-i-'álíshán nazar áyá; wuh us ke andar gayá, main bhí chalá. Dekhá to já-ba-já 'imárat gir parí hai, aur be-marammat ho rahí hai.

Main ne dil men kahá, ki "yih mahall láiq Bádsháhon ke hai; jis waqt taiyárí is kí hogí, kyá hí makán-i-dilchasp bana hogá! aur ab to wairání se kyá súrat ban rahí hai! par ma'lúm nahín, ki ujár kyún pará hai, aur yih ná-bíná is mahall men kyún bastá hai." Wuh kor láthí tektá húa chalá játá thá, ki ek áwáz áí, jaise koí kahtá hai, ki "Ai báp! khair to hai, áj sawere kyún phire áte ho?" Pír mard ne sunkar jawáb diyá, ki "Betí! Khudá ne ek jawán musáfir ko mere ahwál par mihrbán kiyá; us ne ek muhr mujh ko dí. Bahut dinon se pet bharkar achchhá kháná na kháyá thá; so gosht, masálih, ghí, tel, átá, lon, mol liya, aur terí khátir kaprá jo zarúr thá, kharíd kiya, ab is ko qata'kar aur síkar pahin, aur kháná paká, to khá píke, us sakhi ke háqq men du'á den. Agarchi matlab us ke dil ká ma'lúm nahín, par Khudá dáná bína hai; ham bekason kí du'á qabúl kare." Main ne yih ahwál us kí fáqa-kashí ká jo suná, be-ikhtiyár jí men áyá, ki bís áshrafíán aur is ko dún, lekin áwáz kí taraf dhyán jo gaya, to ek 'aurat dekhí, ki thík wuh taswír usí ma'shúq kí thí. Taswír ko nikálkar

muqábil kiyá, sar i-mú tafáwat na dekhá; ek na'ra dil se niklá, aur behosh húá. Mubárak mere taín baghal men lekar baithá, aur pankhá karne lagá; mujh men zarrá sá hosh áyá; us kí taraf ták rahá thá, jo Mubárak ne púchhá, ki "Tum ko kiyá ho gayá?" Abhí munh se jawáb nahín niklá, ki wuh náznín bolí ki "Ai jawán! Khudá se dar, aur bigáne satr par nigáh mat kar; hayá aur sharm sab ko zarúr hai." Is liyáqat se guftgu kí, ke main us kí súrat aur sírat par mahv ho gayá. Mubárak merí khátirdárí bahut sí karne lagá, lekin dil kí hálat kí us ko kiyá khabar thí? Láchár hokar, main ne, pukárá, ki "Ai Khudá ke bando, aur is makán ke rehnewálo! Main gharíb musáfir hún; agar apne pás mujhe buláo, aur rahne ko jagah do, to barí bát hai." Us andhe ne nazdík buláyá, aur áwáz pahchán kar, gale lagáyá, aur jahán wuh gul-badan baithí thí us makán men le-gayá. Wuh ek kone men chhip gaí, us búrhe ne mujh se púchhá, kí "Apna májrá kah, ki kyún gharbár chhorkar, akelá parí phirtá hai, aur tujhe kis ki talásh hai?" Main ne Málik-i-Sádiq ká nám ná liyá, aur wahán ká kuchh zikr mazkúr na kiyá; is taur se kahá, ki "Yih bekas Shazáda Chín o Máchín ka hai; chunánchi mere walí-i-ni'mat tá hanoz Bádsháh hain. Ek Saudágar se lákhon rupai dekar, yih taswír mol lí thí; is ke dekhne se sab hosh árám játá rahá; aur faqír ká bhes karkar, tamám dunyá chhán márí; ab yahán mera matlab milá hai, so tumhárá ikhtiyár hai."

Yih sunkar, andhe ne ek áh márí aur bolá, "Ai 'azíz! Merí larkí barí musíbat men giriftár hai; kisú bashar kí majál nahín, ki is se nikáh kare, aur phal páwe." Main ne kahá, "Ummedwár hún, ki mufassal bayán karo." Tab us mard-i-'Ajamí ne apná májrá is taur se záhir kiya, ki "Sun, ai Bádsháh-záde! Main Raís aur Akábir is kam-bakht shahr ká hún; mere buzurg nám-áwar aur 'alí-khándán the. Haqq Ta'álá ne yih betí mujhe 'ináyat kí; jab báligh húí, to, is kí

khúb-súratí aur nazákat aur salíqe ká shor húá, aur sáre mulk men mashhúr húa, ki " Faláne ke ghar men aisí larkí hai, ki us ke husn ke muqábil húr parí sharminda hai ; insán ká to kyá munh hai, ki barábarí kare ? " Yih táríf is shahr ke Shahzáde ne suni ; ghaibána baghair dekhe bhále 'áshiq húá ; kháná píná chhor diyá ; athwátí 'khatwátí lekar pará.

A'khir, Bádsháh ko yih bát ma'lúm húí, mere taín rát ko khilwat men buláyá, aur yih mazkúr darmiyán men láyá, aur mujhe báton men phusláyá, hatta ki nisbat nátá karne men rází kiyá. Main bhí samjhá, ki jab betí ghar men paidá húí to kisú na kisú se byáhá hí cháhiye ; pas is se kyá bihtar hai, ki Bádsháh-záde se mansúb kar dún ? is men Bádsháh bhí minnatwár hotá hai. Main qabúl karke rukhsat húá. Usí din se donon taraf taiyárí byáh kí hone lagí. Ek roz achchhí sá'at men Qází, Muftí, 'Alim, Fázil, Akábir, sab jama' húe ; nikáh bándhá gayá, aur mahr mu'aiyan húá. Dulhan ko barí dhúm-dhám se le-gae ; sab rasm rasúmát karke fárigh húe. Usí rát ko us makán men ek shor-ghul aisá húá, ki jo báhar log chaukí men the, hai rán húe ; darwáza kothrí ka kholkar cháhá, dekhen ki yih kyá áfat hai ; andar se aisá band thá, ki kiwár khol na sake. Ek dam men wuh rone kí áwáz bhí kam húí ; pat kí chúl ukhárkar, dekhá to dulhá sir katá húá para taraphtá hai, aur dulhan ke munh se kaf chalá játá hai, aur usí mittí lahú men lithrí húí be-hawás parí lott hai. Yih qiyámat dekhar sab ko hosh játe rahe ; aisí khushí men yih gham záhir húá. Bádsháh ko khabar pahunchí ; sir píttá húá daurá ; tamám arkán saltanat ke jama' húe, par kisú kí 'aql kám nahín karlí, ki is ahwál ko daryáft kare ; niháyat ko Báhsháh ne is qalaq kí hálat men kukm kiyá, ki " Is kambakht bhúndpairí dulhan ká bhí sir kát dálo." Yih bát Bádsháh kí zubán se jon-hín niklí, phir waisa-hí hangáma barpa húá. Bádsháh darí, aur apní ján ke khatre se nikal bhágá, aur farmáyá, ki " Ise mahall se

báhar nikál do." Khawásson ne is larkí ko mere ghar men pahunchá diyá. Yih charchá dunyá men mashhúr húá; jin ne suná hairán húá, aur Sháh-záde ko máre-jáne ke sabab se khud Bádsháh aur jitne báshinde is Shahr ke hain, mere dushman-i-jání húe.

Jab mátam-dárí se farághat húi, aur chihlam ho-chuka, Bádsháh ne arkán-i-daulat se saláh púchhí, ki "Ab kyá kiyá cháhiye?" Sabhon ne kahá, "Aur to kuchh ho nahín saktá, par záhir men dil kí tasallí aur sabr ke wásto us larkí ko us ke báb samet marwá-dáliye, aur gharbár zabt kar líjiye." Jab merí yih sazá muqarrar kí, Kotwál ko hukm húá; us ne ákar cháron taraf se merí hawelí ko gher liyá aur narsingá darwáza par bajáyá, aur cháhá ki andar ghusen, aur Bádsháh ká hukm bajá láwen. Ghaib se ít patthar aise barasne lage, ki tamám fauj táb na lá sakí; apná sir munh bachákar jidher tidar bhágе, aur ek áwáz-i-muhíb Bádsháh ne mahall men apne kánon sunî, ki "Kyún kambakhtí áí hai, kyá shaitán lagá hai? Bhalá cháhtá hai to us náznín ke ahwál ka mutá'arriz na ho; nahín to jo kuchh tere bete ne us se shádí karkar dekhá, tú bhí us kí dushmaní se dekhegá; ab agar un ko satáwegá to sazá páwega." Bádsháh ko máre dahshat ke tap charhí. Won-hin hukm kiyá, ki "In bad-bakhton se koi muzáhim na ho kuchh kaho, na suno; hawelí men parí rahne do, zor zulm in par na karo." Us din se 'ámil báo-batás jánkar du'á ta'wiz, aur siyáne jantar-mantar karte hain; aur sab báshinde is shahr ke ism-i-A'zam aur Quran-i-majíd parhte hain. Muddat se yih tamáshá ho rahá hai, lekin ab tak kuchh isrár ma'lúm nahín hotá, aur mujhe bhí hargiz ittilá' nahín, magar is larkí se ek bár púchhá, ki "Tum ne apní ánkhon se kyá dekhá thá?" Yih bolí, ki "Aur to kuchh main nahin jántí, lekin yih nazar áyá, ki jis waqt mere kháwind ne qasd mubásharat ká kiya, chhat phatkar ek takht murassa' ka nikla; us par ek jawán-i-khúb-súrat sháhána libás pahne baithá tha, aur sáth bahut se ádmi ihtimám karte húe

us makán men áe, aur Sháhzáde ke qatl ko musta'idd húe. Wuh shakhs sardár mere nazdík áya aur bolá, "Kyún jání, ab ham se kahán bhágoge?" Unkí súraten ádmi kí sí thín lekin pánw bakríon ke se nazar áe; merá kaleja dharakne legá aur khauf se ghash men á gaí; phir mujhe kuchh sudh nahín ki ákhir kyá húa." Tab se merá yih ahwál hai, ki is phúte makán men ham donon jí pare rahte hain; Bádsháh ke ghusse ke bá'is apne rafíq sab judá ho gae; aur main gadái karne jonikaltá hún, to koi kauri nahín detá, balki dúkán par khare rahne ke rawádár nahín. Is kambakht larki ke badan par lattá nahin, ki sir chhipáwe, aur kháne ko muyassar nahín, jo pet bhar kháwe. Khudá se yih cháhta hún, ki maut hamárí awe, yá zamín phate, aur yih ná-shudní samáwe; is jíne se marná bhalá hai. Khudá ne sháyad hamáre hí wáste tujhe bheja hai, jo tú ne rahm khákar, ek muhr dí; kháná bhí mazedár pakákar kháyá, aur betí kí khátir kaprá bhí banáyá; Khudá kí dargáh men shukr kiyá, aur tujhe du'a dí. Agar is par áseb Jin yá Parí ká na hotá, terí khidmat men laundí kí jagah detá, aur apní sa'ádat jántá. Yih ahwál is 'ajiz ká hai, tú us ke darpai mat ho, aur is qasd se darguzar."

Yih sab májrá sunkar main ne bahut minnat o zárí kí, "Mujhe apní farzandí men qabúl kar, jo merí qismat men badá hogá, so hogá." Wuh pír mard hargiz rází na húá. Shám jab húí, us se rukhsat hokar sará men áyá. Mubárak ne kahá, "Lo Shah-zade! Mubárak ho; Khudá ne asbáb to durust kiyá hai, báre yih mihnat akárat na gaí." Main ne kahá, "Aj kitní khushamad kí, par wuh andhá be-ímán rází nahín hotá, Khudá jáne dewega, yá nahín." Par mere dilkí yih hálat thí, ki rát kátní mushkil húí, ki kab subh ho, to phir jákar, hazir hún. Kabhu yih khiyál áta thá, "Agar wuh mihrbán ho, aur qabúl kare, to Mubárak Malik-i-Sádiq kí khátir lejáega." Phir kahtá, "Bhalá, háth to áwe; Mubárak ko manáwanákar, main shádí karúngá." Phir jí men yih khatra átá, ki "Agar Mubárak bhi qabúl kare, to Jinnon ke;

háth se wuh i naubat merí hogí, jo Bádsháh-záde kí húí; aur is shakr ká Bádsháh kab cháhegá, ki us ká betá márá jáe, aur dúsrá khushí manáe." Tamám rát nínd uchát ho gaí, aur isí mansúbe ke uljhera men katí. Jab roz roshan húá, main chalá; chauk men se achchhe achchhe thán-i-poshákí, aur gota kinárí, aur mewa-khushk-o-tar kharíd karke, us buzurg kí khidmat men házir húá. Niháyat khush hokar bolá, ki " Sab ko apní jan se zidyáda kuchh 'aziz nahín, par agar merí ján bhí tere kám áwe, to daregh na karún, aur apní betí abhí tere hawále karún; lekin yih i khauf átá hai, ki is harkat se terí ján ko khatra na ho, ki yih dágh la'nat ká mere úpar tá qiyámat rahe." Main ne kahá, " Ab is bastí men bekas wáqi' hún, aur tum mere dín dunyá ke báp ho; main is árzú men muddat se kyá kyá tabáhí aur pareshání khenchtá húá aur kaise kaise sadme uthátá húá, yahán tak ayá, aur matlab ká bhi surágh páyá. Khuda ne tumhen bhí mihrbán kíyá, jo byáh dene par rizámand húe, lekin mere wáste ágá píchhá karte ho, zarrá munsif hokar, ghaur farmáo, to 'ishq ki talwár se sir bachána, aur apní jan ko chhipána kis mazhab men durust hai? Harchi bádá bád, main ne sab tarah apne taín bar-bád diyá hai, ma'shúq ke wisál ko main zindagí samajhta hún; apne marne jíne kí mujhe kuchh parwáh nahin, balki agar ná-ummed húngá, to bin ajal mar-jáúngá, aur tumhárá qiyámat men dáman-gír húnga." Gharaz, is guftoshaníd aur han nánh men qarib ek mahíne ke khauf o rajá men guzara. Har roz us buzurg kí khidmat men daurá játá, aur khush-ámad bar-ámad kiyá kartá. Ittifáqan wuh búrhá kálilá húá; main us kí bímar-dárí men házir rahá, hameshá qárúra hakím pás lejátá, jo nuskha-likh-detá, use tarkíb se banákar pilátá, aur shola aur ghizá apne háth se pakákar koí niwála khilátá. Ek din mihrbán hokar kahne lagá, " Ai jawán! Tú bará ziddí hai, main ne harchand sárí qabáhaten kah sunáín, aur mana kartá bún, ki is kám se báz á; jí hai to jahán hai, par khwá-ma-khwáh tú kúe men girá cháhtá

hai. Achchhá, áj apní larkí se terá mazkúr karúngá ; dekhún wuh kyá kahtí hai." Ya fuqará-i-Alláh ! Yih khush-khabrí sunkar main aisá phúlá, ki kapron men na samáyá ; ádáb bajá láyá, aur kahá, ki "Ab áp ne mere jíne kí fikr kí." Rukhsat hokar makán par áyá, aur támám shab Mubárak se yih i zikr mazkúr rahá ; kahán ki nínd aur kahán kí bhúkh ? subh ko núr ke waqt phir jákar maujúd húá ; salám kiyá ; farmáne lagá, ki "Lo, apní betí ham ne tum ko dí, Khudá mubárak kare ; tum donon ko Khudá kí hifz o amán men sompá ; jab talak mere dam man dam hai, merí ánkhon ke sámhne raho ; jab merí ánkh múnd jáegí, jo tumháre jí men áwegá, so kíjo ; mukhtár ho."

Kitne din píchhe wuh mard i buzurg ján ba haqq taslím húá ; ro-pít-kar tajhíz takfín kiyá. Bád tíje ke, us náznín ko Mubárak dolí karkar kárwánsará men le-áyá, aur mujh se kahá, ki " Yih amánat Malik-i-Sádiq kí hai ; khabardár, khiyánat na kíjo, aur yih mihnat mashaqqat bar-bád na díjo." Main ne kahá, " Ai káká ! Malik-i-Sádiq yahán kahán hai ? Dil nahín mántá ? main kiyúnkar sabr karún ? Jo kuchh ho so ho ; jiún, yá marún, ab to shádí kar lún." Mubárak ne diqq hokar dántá, ki "Larkapan na karo ; abhí ek dam men kuchh ká kuchh ho játá hai ; Malik-Sádiq ko dúr jánte ho, jo us ká farmáná nahín mánte ho ? us ne chalte waqt pahle-hí únch ních sab samjhá dí hai ; agar us ke kahne par rahoge aur sahih salámat us ko wahán tak le chaloge, to wuh bhí Bádsháh hai, sháyad tumhárí mihnat par tawajjuh karke, tumhín ko bakhsh de, to kyá achchhí bát howe ; pít kí pít rahe, aur mít ka mít háth lage." Báre, us ke daráne aur samjháne se main hairán hokar chupká ho rahá ; do sándnián kharíd kín, aur kajáon par sawár hokar Malik-i-Sádiq ke mulk kí ráh lí. Chalte chalte, ek maidán men áwáz ghul shor kí áne lagí. Mubárak ne kahá, " Shukr Khudá ká, hamárí mihnat nek lagí ; yih lashkar jinnon ká á pahunchá." Báre, Mubárak ne un se mil jul kar púchhá ki " Kháu ká

iráda kiyá hai?" We bole, ki "Bádsháh ne tumháre istíqbál ke wáste hamen ta'ínát kiyá hai; ab túmbáre farmán-bardar hain; agar kaho to ek dam men rú-ba-rú lechalen." Mubárak ne kahá, "Dekho, kis kis mihnaton se Khudá ne Bádsháh ke hazúr men hamen surkhrú kiyá; ab jaldí kyá zarúr hai? agar Khudá na Khwásta, kuchh Khalal hojáwe, to hamárí mihnat akárath ho, aur Jahánpanáh ke ghusse men paren." Sabhon ne kahá, ki "Is ke tum mukhtár ho; jis tarah jí cháhe chalo." Agarchi sab tarah ká áram thá, par rát din chalne se kám thá. Jab nazdík já pahunchá, main Mubárak ko sotá dekhkar us náznín ke qadamon par sir rakhkar apne dil kí beqarárí aur Malik-i-Sádiq ke sabab se láchárí nihayat minnat o zárí se kahne lagá, ki "jis roz se tumhárí taswír dekhí hai; khwáb o khurish aur àram main ne apne úpar harám kiyá hai, ab jo Khudá ne yih din dikháyá, to mahz begána ho raha hún. Farmáne lagi, ki "Merá bhí dil tumhárí taraf máil hai, ki tum ne merí khátir kyá kyá harj marj uthává, aur kis kis mashaqqaton se le áe ho; Khudá ko yád karo, aur mujhe bhúl na jáiyo; dekho to parda-i-ghaib se kyá záhir hotá hai." Yih kahkar, aisí be-ikhtiyár dárh márkar roí, ki hichkí laggaí; idhar merá yih hál, udhar us ká wuh ahwál. Is men Mubárak kí nínd tút gaí; wuh ham donon mushtáqon ká roná dekhkar, rone lagá, aur bolá, "khátir jama' rakho; ek raughan mere pás hai, us gul-badan ke badan men mal dúngá, us kí bú se Malik-i-Sádiq ká jí hat jáegá; ghálib hai ki tumhín ko bakhsh de." Mubárak se yih tadbír sunkar, dil ko dháras ho-gaí; us ke gale se lagkar lár kiyá, aur kahá, "Ai dádá! Ab tú mere báp kí jagah hai; tere bá'is merí ján bachí; ab bhí aisá kám kar; jis men merí zindagání ho, nahín to is gham men marjáúngá!". Us ne dher sí tasallí dí. Jab roz roshan húá, áwáz jinnon kí ma'lúm hone lagí. Dekhá to kaí khawáss Malik-i-Sádiq ke áe hain, aur do sarepáo bhárí hamáre liye láe hain, aur ek chandol motíon kí tor parí húí, un ke sáth hai. Mubárak ne us

náznin ko wuh tel mal diyá, aur poshák pahná banáo karwákar Malik-i-Sádiq ke pás le-chalá. Pádsháh ne dekhkar mujhe bahut sarfaráz kiyá, aur 'izzat o hurmat se bithává, aur farmáne lagá, ki " Tujh se main aisá salúk karúngá, ki kisú ne áj tak kisú se na kiyá hogá; bádsháhat to tere báp kí maujúd hai; 'aláwa ab tú mere bete kí jagah húá." Ye tawajjuh kí báten kar rahá thá; itne men wuh náznín bhí rú-ba-rú áí. Us raughan kí bú se ek-ba-ek dimágh paráganda húá, aur hál be-hál ho-gayá; táb us bás kí na lá saká; uthkar báhar chalá gayá, aur ham donon ko bulwáyá, aur Mubárak kí taraf mutawajjih hokar farmáyá, ki " Kyún jí khúb shart bajá láe. Main ne khabardár kar diyá thá, ki agar khiyánat karoge, to khafgí men paroge; yih bú kaisí hai? Ab dekho, tumhárá kyá hál kartá hún." Bahut jizbiz l úá."

Al-gharaz taish men ákar, munh se burá bhalá bakne lagá. Us waqt us ke bát-kaháo se yún ma'lúm hotá thá, ki sháyad ján se mujhe marwá-dálegá. Jab main ne us ke bashre se yih daryáft kiyá, apne jí se háth dhokar aur ján khokar, sar-i-ghiláf Mubárak kí kamar se khenchkar, Malik-i-Sádiq kí tond men márí; chhurí ke lagte hí nihurá, aur jhúnmá; main ne hairán hokar jáná, ki muqarrar mar gayá; phir apne dil men khiyál kiyá, ki zakhm to aisá kárí nahín lagá, yih kyá sabab húá? Main khará dekhtá thá, ki wuh zamín par lot lát gend kí súrat bankar, ásmán kí taraf ur chalá. Aisá buland húá, ki ákhir nazaron se ghaib ho-gayá, phir ek pal ke ba'd bijlí kí tarah karaktá aur ghusse men kuchh bema'ní bakta húá niche áyá, aur mujhe ek lát márí, ki main teorákar cháron sháne chit gir pará, aur jí dúb gayá. Khudá jáne kitní der men hosh áyá. Ankhen kholkar jo dekhá, to ek aise jangal men pará hún, ki jahán síwáe kíkar aur tentí aur jhar-berí ke darakhton ke kuchh aur nazar nahín átá; ab us gharí 'aql kuchh kám nahín kartí, ki kyá karún aur kahán jáun! Ná-ummedí se ek áh bharkar ek taraf kí ráh lí. Agar kahín koí ádmí kí

súrat nazar partí to Malik-i-Sádiq ká nám púchhtá ; wuh díwána ján kar jawáb detá, ki " Ham ne to us ká nám bhí nahín sunáa."

Ek roz pahár par jákar main ne bhí iráda kiyá, ki apne taín girákar zá-i' karún. Jon musta'idd girne ká húá, wuhí Sawár Sahib-i-zu-l-faqár burq'a-posh á pahunchá, aur bolá, ki "Kyún tú apní ján khotá hai ? Admí par dukh-dard sab hotá haí ; ab tere bure din gae, aur bhale din áe ; jald Rúm ko já : tín shakhs aise-hí áge gae hain ; un se múláqát kar, aur wahán ke Sultán se mil ; tum páchon ká matlab ek hí jagah men milegá."

Is faqír kí sair ká yih májará hai, jo 'arz kiyá. Báre, bashárat se apne Maulá Mushkil-kushá kí, murshidon kí huzúr men á pahunchá hún, aur Bádsháh-i-Zillu-l-láh kí bhí mula'zamat hásil húí ; cháhiye kí ab sab kí khátir-jama' ho.'

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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SIR ROWLAND HILL.

The English and Indian Papers of September contain numerous obituary notices of the late Sir Rowland Hill. The reform which will for ever be connected with his name is one of the same class as that advocated by our Society. He saw, as we see, that the spread of knowledge and civilization is impeded by slight mechanical difficulties to an extent of which superficial observers have no conception. The ridiculous postal system that was in force before Sir Rowland Hill's reform is thus described by the *Daily News*. "When a letter reached an old-fashioned Post-Office its troubles, so to speak, began by inspection and taxing. Weight was, oddly enough, not accepted as a basis of charge. It was too easy a method, and that of charging so much per sheet was employed instead—a system requiring that in every principal Post-Office there should be a "dark-room" supplied at-will with strong artificial light, in order that the letters might be "candled" like suspicious eggs, to detect whether more than one sheet was covered by the enclosure. Then came the calculation on distance, the sum was worked out, and the amount of the postage written upon the letter. This was frequently so great as to prevent the delivery of the letter at all. Country folk brought a silver spoon or some such article to leave with the village Post

Master till the letter could be redeemed, and the natural consequence of a dear postage was a contraband service carried on between important places by private individuals at half, or less than half, the regulation prices."

The *Civil and Military Gazette* of the 30th of September under the heading "A fossil Tory" reproduces some of the arguments which were urged in 1839 against Sir Rowland Hill's proposals, by that very weighty authority the *Quarterly Review*. One finds in these arguments some points of analogy to those which are urged by our own adversaries. Thus opponents of the Roman-Urdú movement sometimes argue that it is against the eternal fitness of things (apart from all practical tests) for a language to adopt an alphabet other than that to which it has been accustomed. Similarly, the *Quarterly Review* of 1839 : "Is there any man so insane as to say that it is consistent with justice or commonsense that a parcel should be delivered at Edinburgh for the same rate as at Barnet? The proposition is really too absurd to be reasoned upon. Those who believe in it must also believe that a man has a right to have his person conveyed from place to place, be they Paddington or John O' Groat's House, at the same uniform rate as his parcel and his letters."

Then there is the "bogey" argument which our opponents sometimes bring forward, that the introduction of the Roman alphabet in our Indian Vernacular Schools, and the printing of Roman-Urdú books at the public expense will excite alarm and disaffection. Listen to the *Quarterly Review* of 1839 :—"Prepayment by means of a stamp or stamped cover is universally admitted to be quite the reverse of convenient, foreign to the habits of the people,—and likely to excite some dissatisfaction among the poorer classes, &c. &c."

But the most delightful argument of the *Quarterly Review* lies in the following sentences :—" Will clerks write only to their Fathers, and girls to their Mothers ? Will not letters of romance or love, intrigue or mischief, increase in at least equal proportions ? " There are many besides the *Review* who would make the tree of knowledge difficult of access, lest men should make a bad use of its fruit. They are welcome to their own opinions, but let them advocate them in a straight forward way, frankly avowing that their object is to check education rather than to encourage it.

The *Civil and Military Gazette* continues.—" The total correspondence of the country was then about 88 millions of letters per annum. Rowland Hill thought that the introduction of the penny rate would increase this number to about 440 millions. The *Review* laughs him to scorn. If such a quantity of correspondence could arise, " England," he says, would become a real Laputa, where no man would have any other possible employment than pen and ink, which would inflict on the country a worse than Egpytian plague. " Yet to-day the average delivery of letters in the city of London alone exceeds four hundred millions annually exclusive of those which leave it ! "

So great have been the results of a change apparently so trifling—the mere substitution of a cheap and uniform system of prepayment for a dearer and complicated mode of charge.—Nor are statistics, however surprising in themselves, adequate to represent the total gain which has accrued to education and civilisation from Sir Rowland Hill's reform. Even in India, when we enumerate the *real* elements of education which we have conferred on the country, we are bound to give the Post Office one of the first and highest places in our list.

Editorial Notes.

Our readers will be glad to hear that the *Civil and Military Gazette* has now received a complete font of Roman-Urdú type. In our next number we will publish the transliteration key which has been adopted (provisionally) for the Society's publications. The Proprietors of the *Civil and Military Gazette* will now be in a position to print any Roman-Urdú manuscripts which may be sent to them. If the Members of our Society wish to help on the cause they can do so most effectually by transliterating and publishing in Roman-Urdú type such works as they may,—individually—take most interest in. The Roman-Urdú extracts in the present number of the Journal were written out before the type arrived, and we have not had leisure to add the diacritical marks. They consequently appear with the accent only, as has been the case in previous numbers.

Dr. Happer, the Missionary at Canton, to whom we wrote for information regarding the progress of the Roman Alphabet in China has sent us a prompt reply, extracts from which are published in this number of the Journal.

Mr. Tito Pagliordini has also written, in reply to our letter, offering to exchange publications with the English Spelling Reform Society in England. His letter affords material for abundant and interesting discussion.

Critical Notices of Oriental Works,

(From *The Overland Mail.*)

Mr. BEAMES'S INDIAN GRAMMAR.

This is one of the most complete and satisfactory books * which has been issued for many years. It is complete, inas-

* "A Comparative Grammar of the Modern Aryan Languages of India; to wit, Hindi, Punjabi, Sindhi, Gujarati, Marathi, Oriya, and Bangali." By John Beames, B.C.S., Fellow of the University of Calcutta, &c. 3 vols. London: Trübner and Co., 1872 to 1879.

much as it subjects to simultaneous examination the whole family of North Indian languages ; and it is satisfactory because of the thorough manner in which it does what it professes to do. The first volume is entirely occupied with an investigation of sounds ; and here the laws of permutation, by which the modern languages have been evolved from ancient Vedic forms, are somewhat exhaustively set forth. Unlike former investigators, Mr. Beames arrives at the conclusion that the cerebral sounds are as truly Aryan as the dental. The former he shows to be characteristic of a period of vigour which accords with their predominance in older times and among energetic tribes ; the latter result from a weakening or indolence which causes these letters to be formed with less effort lower down in the mouth.

Of all the languages of the north of India the Hindi is of the greatest importance, both socially and philologically. It is what Mr. Beames calls it, "the English of India." It occupies the district which was, until the arrival of the English, the ruling province of India. Its literature extends back almost to the time of the Prakrits ; and thus it may be regarded as the best living representative of the ancient language of the Vedas. The Hindi, furthermore, like the English, has freed itself from almost all the trammels of so-called grammar ; and has, in consequence, diffused itself more widely than any of its compeers ; and it will in all probability continue to extend, from its inherent strength and wonderful expressiveness.

The second volume shows how the nouns and pronouns came by their present forms. The processes are singularly interesting, and will be of great use to philology in general by suggesting [the methods in which analogous results have been brought about in other languages. One-third of this volume is occupied with a disquisition on the formation of

the stem, and we are here shown not only how words themselves change, but how inflexions become welded on to words giving rise to secondary bases. The origin and changes of gender are next shown, and then comes declensional changes and the history of those now employed in Northern India.

The third volume finds matter enough in a discussion of verbal forms, and some of the more remarkable of the indeclinable parts of speech. Mr. Beames fully establishes the fact that the modern aoristic tense is the representative of the ancient present tense ; but the origin of the inflexions for the first person singular and plural is still wrapped in obscurity. The development of the modern future from this tense is a point of considerable interest, now, for the first time, properly elucidated.

In the course of his remarks Mr. Beames reflects on the mistaken policy of Government, " by which artificial works written to order have been prescribed as examination tests, the genuine native authors " being entirely neglected. There was, however, good reason for this. Until the present century the literature of the vernaculars consisted almost entirely of poems, written in a more or less studiously antique dialect. When the Court of Directors wanted prose works as text-books they were obliged to pay native scholars to make them on purpose ; and these last, utterly misconceiving their office wrote books complaisantly in fanciful dialects to suit, what they conceived to be, the wishes of their employers. This is, shortly, the history of the text-books still under Government patronage. Within the last thirty years, however, a great change has passed over Indian society. Books are witten in the vernaculars and are published as commercial speculations ; they compete one with another for popular favour, and comprise original works and translations. It is now possible to

do what could not have been done at the commencement of the century, *viz.*, to make a selection from books spontaneously produced and written in a form approaching the language of every-day life. There are now some admirable novels and historical works in Bengali ; there are many tales and scientific books in Gujarati and Marathi ; and the Hindi books of the present generation are legion. A selection from these could now be made by competent scholars, and a progressive series of texts are fully edited, as has been recently done in the case of the *Sakuntala in Hindi*. This work is written in admirably idiomatic Hindi, and is by far the best specimen of natural unaffected writing to be found in any of the vernaculars of Northern India. It has been accepted as a text-book for the examination of candidates for the Civil Service of India ; and has, therefore, in England at least, happily superseded the curious productions of the last generation with Mr. Beames very justly stigmatises.

To state that there are more than 3,000 philological themes discussed in the volumes under notice is sufficient to show that particular criticism is quite beyond our space. There are, however, but few points which we should feel inclined to contest with the author. The mass of the book has our unqualified approval and commendation ; and we esteem it a subject of congratulation that there is still to be found such a worthy representative of the old band of Oriental Scholars as Mr. John Beames.

CLARKE'S "BUSTAN."*

The "Perfume Garden" of the poet Sa'adî is a book with a fascinating name, and one which, in reality, is full of

* "The Bûstân of Shaikh Muslihu-d-din Sa'adî Shirazi," translated for the first time into prose, with explanatory notes and index. By Capt H. Wilbeforce Clarke, R.E. London ; W. H. Allen and Co., 1879.

pleasing anecdote, keen satire, brilliant wit, and musical poetry ; nevertheless, the language is so terse, and the metaphors so numerous and obscure, that the reading of the book is a hard task. To understand what is read is much harder ; though this is a point which is of small importance to Orientals, who are much gratified by a musical flow of words, whether those words convey any definite meaning or not. Europeans, however, are men cast in a different mould. To them a clear apprehension of the meaning of what is read is of the first importance, and hence examinations in books like the " Bûstân " falls upon them with peculiar severity. Their only resource is the help of a native Munshí who is both a costly helpmate and, for a reason already given, defective in an essential particular.

One great peculiarity of the " Bûstân " is its sententious and didactic style. The couplets are for the most part disconnected from each other, so that there is little in the way of context to assist the reader in his search for the meanings. In order to cram the whole idea into a couplet, Sa'adí has had to resort to a large amount of poetic licence, which makes most of the verses exceedingly puzzling to students, and many of them equally puzzling to scholars. Much gratitude will, therefore, be the reward of Capt. Clarke for the labour he has taken upon himself in translating the whole of this complex poem into plain and literal English.

Capt. Clarke is not a tyro. He has already achieved no mean reputation as an Orientalist, and his " Persian Manual" has attained a wide and justly deserved circulation. He has in this work, also, exactly met the want of students by giving the precise meaning of each separate line, without the least addition or suppression. We have tested the translation in numerous places, and have found it in strict accordance with the Persian text. The only fault that could be alleged against it would be its too literal agreement with the

original ; but that, most certainly, will be held to be its greatest merit by those who use the work for purposes of study. Under these circumstances it is not venturesome to prognosticate that Capt. Clarke's translation will be largely availed of by all those officers who seek to pass the Persian examinations in India, and also by students in Europe who are yet more in want of a trustworthy guide through the intricacies of the "Bûstân" than are their fellow-students who reside in the land of munshîs.

GOLDSTÜCKER'S ESSAYS.

The contributions to periodical literature of so eminent a scholar as Prof. Th. Goldstücker deserve to be reprinted in a collected form, especially when they all belong to a single class of ideas. The "Literary Remains" * before us are popular expositions of numerous Indian themes ; and explain, with remarkable simplicity of language, a variety of subjects which are not infrequently brought before even ordinary Englishmen, in consequence of the increasing attention bestowed on Indian affairs.

It is not difficult to understand, after reading these essays, how it was that Goldstücker became a power in India, and was regarded with affectionate reverence by both Hindús and Muhammadans. Whether dealing with the Vedas, the epic poetry, the sacred literature, the law, or the religious difficulties of the people, Goldstücker always took the Indian point of view, and used arguments which commended themselves to the apprehension and assent of Indians. There have been few Europeans capable of thus throwing themselves into the train of Eastern thought ; but there have been few, also, who have laboured with the necessary zeal to fit themselves for so doing.

* "Literary Remains of the late Professor Theodore Goldstücker's. Two vols. London : W. H. Allen and Co. 1879.

The first volume contains an exposition of the Veda, and an alphabetically arranged series of papers on subjects frequently spoken of in connection with India, though but seldom understood. As now printed they form a valuable book of reference, in which the opinions and researches of one of the best Sanskritists can be consulted on sixty-eight themes of general interest. The second volume is less numerous in topics, but much fuller in treatment, and contains seven essays--On the Religious Difficulties of India; on the Inspired Writings of the Hindú; on Hindú Epic Poetry; three essays connected with the administration of Hindú law; and one paper on the etymology of the word *jecur*. These papers are replete with sound criticism, and suggestions of much practical value. The main idea which runs through the whole is that the future of India must be a development from within outwards; that a nation possessed of such a splendid literature and such grand and ancient traditions cannot be converted to anything unnational *ab extra*. Attempts of this latter kind must be more or less irritating and mischievous in proportion to the zeal with which they are prosecuted; whereas friendly assistance in the direction of opening up the great intellectual resources of India itself must be highly serviceable and efficacious because moving with the current of public opinion.

The first Jesuit Mission to the Emperor Akbar (with some account of FATHER AQUAVIVA'S *Life and Death).*

The Italian Historian, Bartoli, in the ninth volume of his great work on the Society of Jesus, devotes more than a hundred pages to the Mission sent by the Jesuits of Goa to the Emperor Akbar, and to the life of Rudolph Aquaviva, its Chief.

Everything that relates to Akbar is interesting to an Indian student, and this Mission, which exercised a remarkable influence on the Emperor's character and policy, is especially so.

The ordinary Histories of India give but a sketchy account of the Mission, and even that in Murray's Asia—on which other accounts seem to be founded—is not so full as we could wish it to be.

Bartoli's volumes are not easily accessible, and his style in the original is frequently difficult and dry. For these reasons the writer of the present paper thinks that a condensed translation from the Italian History will be an acceptable contribution to the Journal of this Society. It may not add very much to our knowledge of Akbar and his court, but it certainly adds something. It will be interesting to compare Bartoli's narrative with the account given in Blochmann from Muhammaden authorities.

In the following pages all of Bartoli's history that relates directly to Akbar has been translated *in full*—at any rate substantially so. The rest of his narrative—relating to Father Aquaviva's life and death—has been considerably compressed, but the translator is of opinion that his readers will pardon a few personal details regarding one who filled so important a part at Akbar's court, and whose martyrdom caused some excitement among the European community at Goa.

He understands that efforts have been made at Rome with a view to the canonization of Father Aquaviva, and that some relics have recently been carried from Goa to Rome and identified as his.

It will, of course, be understood that the sentiments expressed and the style adopted in the following pages are as nearly as possible those of the original author Bartoli.

Neither the translator nor the Roman-Urdú Society is responsible for them. In a few rare instances the translator has thought it right to tone down expressions which might needlessly offend our Muhammadan fellow-subjects.

At the end of the year 1556, the empire of the Moguls descended to Akbar—7th heir by direct descent from Tamerlane. This prince was celebrated throughout the East for deeds of arms, exhibited from his youth upwards, and for the conquests that he made of the Kingdoms of Bengal and Cambay (with the exception of Dieo and Daman, which were held by the crown of Portugal); as also for the famous battles—both within and without his dominions—which were fought by him during the fifty years he was Emperor,—and in which he came off victorious.

King Akbar was good looking for a Tartar, a race the greater number of which, though compact and strongly made, are below medium stature, bow-legged, and broad shouldered, with large, soft eyes, a large forehead, and an olive complexion.

He was of an imposing appearance, and had an exceedingly severe expression when looking angrily towards any one. His natural temperament was extremely melancholy and irritable, but he was so entirely master of himself that he was rarely seen otherwise than courteous and cheerful, and his behaviour—generally dignified and self-contained,—became compassionate and familiar with the lowest, thus exhibiting the most amiable features that could be desired for a prince. Hence, Father Jerome Xavier (who knew him intimately for many years), gave him the praise, so rarely accorded to princes occupied in important affairs, of being equally accessible to great and small. His judgment was acute (of which the vivacity of his eyes gave proof) but of

study he knew nothing and was even incapable of reading his own name. Nevertheless, he took great delight in listening for hours together to discussions between the Mullahs and Brahmins,—the former defending the Qurán and the latter their own ancient writings; and they did not perplex and trouble each other with their contending arguments, half so much as he confounded them both, by his ingeniously conceived doubts, drawn from the discrepancies in their arguments. The more they endeavoured to escape from his objections the more they became entangled in their replies, until, at last, sometimes one set, sometimes the other, would retire speechless, overthrown and abashed. He never allowed it to be known of what faith or religion he was himself; but for his own ends kept each party in the hope of winning him, and protested that his only object in suggesting these doubts was to discover from their wise replies the simple truth hitherto hidden from him. But as he never found their replies satisfactory, the disputes, and consequently the hopes and disappointments of the disputants, never came to an end, but were renewed daily. This peculiarity was visible in all his other affairs. Although apparently a man without guile or mystery, as transparent and open as one could possibly imagine, he was in reality close and reserved, with such a difference between his words and his actions, the one generally contradictory to the other, that the closest observation could never fathom his thoughts: those of to-day often bearing not the slightest resemblance to those of yesterday, and those persons who, from long and close intimacy with him, had every opportunity of observing him attentively did not know more of him the last day of their acquaintance than the first. But this pecularity of his mind, whether it arose from the inconstancy of his nature, or was acquired by art, will be better understood from its results which will be related further on.

There was then living in Fathpur (a city and royal residence built by Akbar himself) a learned Portuguese, named Pedro Taváres, who served the King in the army, and was Captain of one of the harbours in Bengal, with whom Akbar used to converse scoffingly about the Moorish religion; which he professed, not because he found anything worthy of belief in the Qurán, but because he had been born in it, and had never forsaken it, not having found any other to which to attach himself,—for while the arguments of the Mullahs gave him no satisfaction at all, those of the Brahmins were scarcely more satisfactory.

On one occasion, he enquired from Taváres what truth and weight there was in the Christian scriptures, and what learned teachers they possessed to defend them. The latter, having told him all he could about the Old and New Testaments, and said much in praise of the life and learning of the Fathers of the Company, added that if His Majesty would be pleased to send for two of them from (Portuguese) India, he hoped that, in a few days, he would arrive at the knowledge of the truth, instead of being continually vexed by a fruitless search after it in the arguments of the Moors and Brahmins.

As for the Fathers, for the last three years Akbar had esteemed them greatly as men of the strictest integrity; for two of them, having come to preach in his territories in Bengal and found there that the Christians had been defrauding the royal treasury of the sums due to it, according to previous agreement, for anchorage and annual taxes, obliged them to pay up the arrears, and thus brought in a large amount of money to the King; who, being informed by his ministers of the fact, was loud in admiration of the integrity of the Fathers, and of the rectitude and holiness of the Christian Law, which did not permit its followers to deal

unjustly or disloyally even with strangers and enemies. After this, he had sent for Egidio Anes Pereira from Satgáon (in Bengal) where he was Vicar, but this worthy priest was a man of greater virtue than learning (while the King delighted in subtle and ingenious questionings), and though well fitted to give the King a good example of the innocency of the Christian life (for which he was much esteemed by him and loaded with regal gifts and honors), he was not capable of that which the King desired more than anything else, namely, of instructing him how to defend the tenets of the Christian religion against its adversaries who, at variance among themselves on all other subjects, were closely united in attacking it.

In consequence, therefore, and by the wise advice of Pereira, he sent Ebadola (Abdulla) one of his nobles with an honorable suite, and accompanied by an Interpreter (an American Christian, named Domenico Perez), with letters to the Archbishop, the Viceroy, and the Fathers of Goa.

Solemn and stately was the reception at Goa accorded to the Ambassador of such a King and for such a cause. It was in September 1579. The forms and ceremonies were those used on the arrival of each new Viceroy from Europe. Great too was the joy of those filled with zeal for the honor of God, the extension of the Faith; and especially of the Fathers, who, after having made ceaseless, but hitherto fruitless, efforts for years past to carry the Name and Faith of Christ into the kingdom of the Moguls—now, contrary to all their expectations, saw the door thereof opened by the King himself, and themselves not only invited, but besought to enter. All men congratulated the Fathers, and many prophesied that this enterprize would end in the acquisition, to the glory of the Church, and for the good of Portugal, of a King and a kingdom. Much stress was laid upon the

apparent willingness of the Mogul to become a Christian, which was confirmed by letters and by the testimony of eye witnesses, who declared that he was a Mahometan only by circumcision and to some extent by habit; that he did not observe the Mahometan rites and ceremonies, but looked upon the Qurán (the gospel of Muhammad) as a collection of fables and romances in which he put no faith: that when about to take a wife, he wished her to be an idolator rather than a Saraun; that he fasted strictly every Friday, a day festive and sumptuous in the Moorish ritual as Sunday is with us,—and that on that day he sent the food from his own table to certain poor Christians living in Fathpúr. That being told of a Christian who had denied the faith and taken the turban, he sent for him and reproved him severely for his impiety, saying to him: "What miracle have you seen Muhammad perform, that you should forsake your own for his law?" and the Apostate having excused his fault on the plea that he was driven to it by the necessity of providing for his extreme poverty, the King supplied him amply with the means of subsistence, and made him return to the profession and dress of a Christian—that he had an image of the Queen of Heaven with the child Jesus in her arms, and, in the presence of all the Barons of his Court, bowed down and adored it, and that an impious Mullah, who had dared to blaspheme the perpetual virginity of Mary, was banished from his Court, and only just escaped losing his tongue and his life, and that finally, the King more than once had expressed a wish to build for the Fathers, either at Agra or at Lahore or at his own Fathpúr, a larger and more magnificent Church than that of St. Paul at Goa.

Besides this proximate readiness to receive from God the light of faith and the grace of salvation, other excellent natural qualities were much dwelt upon:—The vivacity of

his mind, his study of truth and facility in detecting falsehood, and again, moral virtues that would be valued even in a Christian. Tender in his care for the poor, he did good to all who asked from him. Just and equal in the administration of justice, although a look from him of anger was sufficient to cause the death of the object of it at the hands of his attendants, he was yet so considerate of the guilty, that he would not put into execution the sentence of a condemned criminal until his royal auditor had demanded permission from him three times in the same day. He was an admirer of all virtue, and ready to honor with dignity and riches and to be friendly with any one though of low birth who, whether in peace or war, gave proof of excellence in an extraordinary degree. But in this, he used a salutary precaution, so that those, elevated by him to any dignity might not be overtaken by pride as is so often the case with men raised to a higher rank. He therefore ordered that to whatever rank or dignity any one might be raised, he should always and before all, carry about with him some work of his old calling. Thus, a man who, through deed of valor, obtained great promotion in the Army, though originally only a tiller of the ground, had a shield borne before him on which was a golden spade, and which was to remind him at once of his lowly origin, and of the gratitude due to him who had turned the spade of a peasant into the baton of a General, and had from an agriculturist made him a Commander. These and many similar anecdotes were related of Akbar.

The Ambassador, conducted from Sant Iago, two or three leagues from Goa, by all the Portuguese nobility, some of whom met him at the landing and some at the Palace made a most solemn entry into the city. Then with a large following of knights, he proceeded to our College of

St. Paul, where he presented letters from the King to the Provincial together with written orders that those fathers who might be sent with the Ambassador should, from their entrance into the King's states until their arrival at his Court in Fatahpúr, be welcomed, received and if necessary defended as his subjects by all Viceroys and Governors, through whose territories they might have occasion to pass.

This done, the Ambassador was conducted to the Church on the threshold of which he, and all the Mahometans of his escort removed their shoes,—as is done before entering a Mosque,—and with this sign of respect, he passed on to visit the tombs of the Apostle St. F. Xavier.

Then, with Perez, as Interpreter, he delievered the message with which he had been charged by the King. The letter translated into Portuguese ran thus:—"In the name of God—The letter of Jalál-ud-dín Muhammad Akbar, King, appointed by God—to the Principal Fathers of the order of St. Paul. Be assured that I am your great friend, I send Abdullah, my Ambassador, and Domenico Perez, to ask you to send me with them two of your learned men, and that they may bring with them the books of the Law, and especially the Gospels, as I have a great desire to hear the truth from them; and I entreat therefore that the fathers may come with this my Ambassador, bringing with them these sacred books, for I shall have much comfort from their arrival, and they shall be dear to me, and I will receive them with every possible honor. And when I shall have been well-instructed in their law, and shall understand its perfection, they shall be free to depart at their pleasure, and I will send them back with great honor, and worthily rewarded. And let them not fear for themselves, as I take them under my protection and assure them a safe passage.

The Provincial of course acceded to the King's request, and looked about to see on whom the charge of this enterprize should fall, which if well carried out would redound to the glory of God and the usefulness of the Church. And to tell the truth, now, more than ever, was it to be wished that St. F. Xavier were still living ; as none but his equal would suffice to so great a work. The Provincial, therefore, that it might be better known, whom it was the will of God to elect, ordered for all the Fathers prayers and public penances, after which the Fathers were each to write the names of two among themselves, whom they would send, supposing that the duty of selection fell upon them. There was not one of them who did not ardently desire to be himself of the number of the chosen ones, and each begged the favor from God with many prayers and offers of great penance.

At last, after several days, the choice fell upon Fathers Ridolfo Aquaviva and Antonio Monserrate, to whom was added a third, who was by birth, origin and religion a Moor, but who had become first a Christian, then a priest, and a "Religious" of the company. His name was Francisco Eurishez. He was not made a companion of the others on the ground of his learning, for from the first day that his eyes were opened to the light of the Faith, and the knowledge of the truth, he had studied no book save the crucifix. But partly for his holiness and partly for some knowledge of the Persian language that he possessed, he was preferred to many others of more distinguished mental qualities. Ridolfo Aquaviva was appointed Superior of the Mission, and here (the order of things requiring that we should give him the place which his merits deserve) we will briefly relate his life, so far as is necessary for this history, reserving, for a future time, the description of his glorious death, and the virtues which accompanied him in that triumph.

Father Ridolfo was born at Atri on the 2nd October 1550. He was the son of Don Gian Girolomo Aquaviva, Duke of Atri and of Donna Margherita Pii, sister of Cardinal Ridolfo de Pii de Carpi, both parents belonging to families amongst the most illustrious in Italy. His life from childhood upwards was that of one led by the spirit of God and it obtained for him the title of "Angel," by which he was more commonly called than by his proper name of Ridolfo. When he reached the age of 17 and a half, he was called by God,—who destined him for higher things than those of time,—to the religious life, and after having bravely overcome the opposition of his Father, he donned the habit of the Company on the 2nd April 1568 ; thus following in the footsteps of his uncle Claudia Aquaviva, who was General of the Order for 34 years. Ridolfo studied first for two years at Macerata, afterwards in Rome, with such success in both places, that the hopes of his friends were great as to the high position he was to fill as a man of letters; but his thoughts were bent upon preaching the Gospel in India, and shedding his blood for the Faith—a desire which he had cherished from his earliest infancy.

When however his resolve was made public, many were the obstacles put in the way of his carrying it out. The Fathers and the Rector of the Roman College represented to Mercurians, General of the Order, that his health was not sufficiently good to stand either the long voyage to India or the climate of the East; but the General felt himself divinely impelled to elect Ridolfo for the Indian Mission. Some one wrote to Ridolfo's Uncle, Claudia Aquaviva, their Provincial General of the Order at Naples, advising him to retain his nephew, on account of his delicate health, in a more temperate climate ; but Ridolfo also wrote asking his uncle not to interfere, and received a reply counselling

obedience and humility. The General's conviction that he was acting in accordance with the will of God was strengthened on receiving a letter from Ridolfo, who was already in Portugal and on the point of suiting for the East, saying:—

"I find myself, by the grace of God, very well, and with strength sufficient to serve Him in India, and all are astonished to see how much better I am than when I was at Rome. And I am infinitely obliged to you, my Father, for enabling me, all unworthy as I am, to serve God in India, while there are so many, both in Spain and Portugal, devoted servants of God, who desire this favor, and have not obtained it, but I believe that God has chosen the weak things of the world to show that it is He who does everything." Notwithstanding this remark, the Fathers contributed by Italy to this set of Missionaries were men remarkable for their merits; for among them besides Ridolfo, Nicolo Spinola and Francesco Pasio, (afterwards Provincial and Visitor of Japan) were Fathers Michel Ruggieri and Matteo Ricci, of whom the former was the first to open the gate of the Empire of China, and the latter was the first who carried the Company and the Faith to the extreme limit of that Empire—to the court of Pekin itself.

Ridolfo started from Rome towards the end of November 1577, and being delayed sometime at Toledo, reached Lisbon about the middle of the February following, where he was received with great honor by King Sebastian. While the ship and passengers were preparing for departure, Ridolfo was ordained Priest, after a general confession of all that he would remember from his childhood upwards. On the 24th March, twelve days after his ordination, he set sail, having first taken leave of his friend at Rome in letters expressive of great happiness, in one of which he stated that he had celebrated Mass for the first time on Pope St. Gregory Day, and that his ship was named St. Gregory.

He and his companions had a more than usually prosperous and healthy voyage; though they endured many hardships. On the 24th June they found themselves in a calm sea opposite the terrible Cape of Good Hope, and on the 21st of the following month, they touched at Mozambique whence after resting until the Assumption, they again set sail. During the remainder of the journey, Father Ridolfo added to the already great labors which he had undertaken throughout the voyage. There had been as far as Mozambique 500 persons in all in the ship, towards whom, Ridolfo had shewn the kindness and care for body and soul, which was usual on the part of the Apostolic men who sailed on this long journey; but from Mozambique to Goa, these were redoubled as the ship took in from the Island from 300 to 400 African Negros for transport to India—all Infidels, some Idolators, some few Muhammadens, but the greater part Káffirs without God or Law.

Ridolfo shewed them the greatest kindness, and not understanding their verbal language, employed towards them the language, understood by man and beasts, of good-works and love. Through the liberality of the other passengers he ministered to their bodily wants, and eventually through the medium of an interpreter who understood Portuguese, he brought some of them to the true Faith—the first fruits of his labors. He arrived at Goa on 13th September 1578 full of joy to find himself on the land to which, from his infancy, God had promised to lead him, and where he might sacrifice his life to him. A month or two after his arrival the baptism of a Muhammadan girl, a Princess by birth, and niece of Adil Sháh King of Bíjápur was celebrated, and it fell to Father Ridolfo to baptize a part of the family and some others. Notwithstanding this beginning, and Father Ridolfo's own Zeal in the cause of the Faith, his first employment lay in a path, which to human judgement appeared likely to end

quite differently from the way in which it really did end. For while those who came out with him were posted to different parts of India to learn the languages and to preach, he was given the hard and dry work of teaching philosophy to the youth of the Society. Great was his joy then when he found himself elected for the Mission to the Mogul. The day before he set out, 17th November 1579, he wrote thus to his Uncle Claudio. "I am much consoled and delighted at the signal love of God shewn to me, so much above my merits. After many other benefits, he has bestowed a still greater on me now in electing me for a Mission about to be sent to a Moorish King named Akbar, King of the Moguls, a most powerful sovereign in these parts, who resembles the Grand Turk in ours, as all fear him. We start tomorrow, the distance from this being 100 leagues by sea, and 150 by land, always passing through the dominions of this King—so extensive is his territory—Commend us to the Lord, for we have much need of Him already, as we go destined to death, amongst Moors who so seldom keep their word. But in truth we are more than happy and consoled, as we shall have an opportunity of suffering for the Lord; and if we have to shed our blood for Him (an easy thing in that country) happy are we"—Thus wrote Ridolfo. But as to the martyrdom, God willed to hold it before him in the Mogul Court, only to kindle his desire for it; later on when apparently it was most distant, He offered it to him in Salsette.

To be Continued.

CANTON, CHINA,
September 15th 1879.

MY DEAR SIR,

I have been familiar with the Jones' system of spelling in writing Eastern languages for more than thirty

years. I did not know, however, that a Society had been formed in India to advocate the substitution of the Roman alphabet for writing the various languages of India. I am glad to hear of it, and wish it every success in its useful work. The effecting such a change will be the work of time and labor, but it will greatly facilitate the dissemination of education amongst the millions of India. I am surprised that any large number of the English residents in India should refuse to co-operate with the Society in such an important and useful work. It is true that the substitution of the Roman alphabet in printing school books and scientific and Christian books in the various languages of India, would soon leave the various books which have hitherto been printed in these several languages in their own alphabet to fall into disuse. But how few books which have been printed in these various languages are worth preserving, and what an incalculable benefit, it would be to the future inhabitants of the land to have their books printed in an alphabet common to them all. How it would increase the separation between the English French, Italian, Spanish and Portugese, if the languages of each people was written with a different and distinct alphabet.

In the attempt to represent dissyllables of the Chinese language, there has been great diversity of views as to what power shall be given to the letters of the Roman alphabet. Some of the early American Missionaries under the leadership of the late Revd. Dr. Bridgeman and Dr. S. W. Williams, now Professor of Chinese in Yale College U. S. A., adopted the Jones' method or system; but each of the several English sinalogues adopted a system for himself. The late Drs. Morrison and Medhurst in their respective dictionaries used a different system. Sir Thomas Wade, H. B. M.'s Minister to China, who has prepared the best series of books to assist in learning the Mandarin language has a system of spelling the

Chinese sounds peculiar to himself. Hitherto the use of the Roman Alphabet in representing Chinese syllables has been to assist the foreigner to learn the sounds of the Chinese language. There are very few students of the language who think it is possible to Romanize the language, so as to do away with the use of the Chinese characters. The reason of this is that there are so many words each one having a different meaning, while they have the same sound, for instance there are seventy words which are represented in Roman by Chi. There is a different Chinese character for each one of these seventy words, but the Romanized form Chi would not indicate which one of the seventy words was meant. In some sentences the sense would indicate which word was intended, but this could not always be depended upon hence the matter of introducing the Roman Alphabet in China is a very different thing from what it is in India. We want it here to assist in representing the Chinese syllables in dictionaries, in spelling the names of places in China and the names of Chinese Rulers, Statesmen, &c., &c. It would be a great advantage if we could agree upon some uniform system of spelling in order to represent Chinese words; but no one, so far as I know, advocates superceding the Chinese character by the substitution of the Roman alphabet in printing the Chinese language.

However, you got a correct impression from Mr. Valentine, that the Roman alphabet has been used in some places in printing Christian books and tracts. It has been used for this purpose at Amoy and Ningpo, for the dialects which are used in these cities and their vicinity. The dialects of these two places differ widely in themselves but are alike in this, that they can be Romanized. If you would write to the Revd. Dr. Talmage, American Mission, Amoy, China or to Right Revd. Bishop Russell, Chief Miss. Soc. Ningpo, China,

they would inform you to what extent the Roman alphabet has been used in printing, and what peculiarity in the dialect renders it possible to Romanize it. All admit the great facility this Romanized system at these two places affords to the dissemination of education and Christianity, 2nd, the Roman characters has not been used by the Roman Catholic Missionaries for the instruction of the converts, 3rd, while the Roman characters are useful to represent correctly the Chinese syllables, it is considered most important for every one who would learn the language correctly that he should give special attention to the Chinese character, 4th, except at Amoy and Ningpo no use is made of the Roman character by Protestant Missionaries in the instruction of Christian converts.

The number of the periodical which you kindly sent me was also received.

Wishing every success to the Society in its laudable and useful work.

I am, yours very truly,
A. P. HAPPER.

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75 UPPER BARKLEY STREET,
Portman Square, W,
LONDON, 20*th September* 1879.

DEAR SIR,

I was delighted, on my return from the continent, to find your welcome letter and the three numbers of your Journal for which I beg to thank you.

Our Association is still in its infancy but promises to be of rapid growth, the difficulties School-Boards have encountered in forwarding education to the satisfaction of school inspectors, parents and rate-payers, thanks to the absurd, anomalous, puzzling spelling so long upheld by the ignorant and by

pedants, (to which difficulty, I may add the equally arbitrary and puzzling weight and measures) have at length opened the eyes of the Public to the desirability of some change.

We have chosen a Secretary and taken an Office next door to the Society of Arts and within one minute's walk of the Social Service Association and both these Societies are friendly. We hope to begin our campaign this autumn, and as soon as possible, to publish a spelling Reform Journal. We shall be most happy to receive your interesting journal, and send you ours, (when it appears), and any of our other publications in return.

I do not know of any of our members except Dr. Gladstone, Colonel Clinton, M. M. Herold Cox, and James Ball, our Secretary and myself who at present favor any reform beyond that of English spelling. For most of them are still working (actively, it is true) within the narrow circle of what may be called *village-steeple* politics. But they will, I hope, now they are all being concentrated in one focus, see how little this incomplete system agree, enlarge their views, and work, not for one nation and our time, but for all nations. I, for my part, am doing my best both here and in France to lead them in that direction, you will find in the volumes for 1864 and 1865 of Pitman's "Phonetic Journal" a translation of the 2nd Chapters of my early "essai sur l'analogie des Langues" published "in La Phalange, Revue de la Science Sociale" and Paris 1847 to 1849, in which I propose a Universal alphabet, containing a distinct sign and letter for each of the 48 distinct sounds that are produced by the vocal organs of man in civilised languages. From this integral alphabet I proposed that each language should form its own special alphabet, borrowing from it only those letters of which

it contains the sound. Thus the English Alphabet would consist of 39, the French of 35 letters, and so on. I thus tried to do away with double uses of the same sign, and those intricate illogical digraphs, and awkward, unsightly diacritical marks which are the special pets of the "*no-new-letter*" spelling reformers, reserving accents to indicate syllabic stress. This fault which I refer to, is not confined to the English. I have found it among the French, Swiss and German Reformers, who all conceitedly think their own *dialect* of supreme importance. But I was happy to see in my recent journey and from letters, that even in France, Germany and Switzerland the most enlightened are prepared to take the broader international view of the subject. and we are trying to form an international spelling Reform Association. It is as yet small in numbers, but England, France, Germany, and (through myself) Italy are already represented. Your "Society", ought to join this new one, as well as our English Spelling Reform Association.

Through the influence of the celebrated Volney, who was the first to propose the substitution of an *extended* Roman alphabet, for the various Oriental characters, you would find many in France to sympathise with your labors. But I am, myself, in no hurry to see this necessary reform *practically* carried out, until all civilized nations have agreed upon the forms, new or old, by which the 48 sounds of the human vocal organs are to be *invariably* represented, otherwise we shall make confusion worse confounded. Till these all our attempts to turn our vicious spelling into geunine *oitho*-graphy should be considered as only tentative.

I am sorry my Essai on an International alphabet has long been out of print, or I would have had the pleasure of sending you a copy.

Wishing you every success in your endeavors to break down one of the most impassable barriers to the intercourse of nations and the spread of education,

I remain,
Dear Sir,
Yours obediently,
TITO PAGHARDINI.

I dined lately at Paris with Mr. Yozan (Deputy for Fontainbleau), who has just published an elaborate book on "L'ecriture Phonetique," He too is in favor of a Universal alphabet equally applicable to "les langues Orientales."

WÁQI'ÁT-I-BÍR-BAR, MUNTAKHIB AZ TARJUMA-I-KITÁB I MA'ÁSIR-UL-UMARÁ.

Rája Bír Bar Mahesh Dás nám ek Brahman hai, bádfarosh, jis ko hindí meṅ *bhát* kahte hain, aur yih giroh ta'ríf aur tausíf karnewálá ahl-i-daulat ká hai. Yih shakhs agar-chi be-bazá'atí aur kam-máyagí se pareshání wa khastá-hálí meṅ basar kartá thá, lekin 'aql-o-sha'úr ká ek majmú'a thá, rasáí-i-idrák aur durustí-i-fahm meṅ apne ham-'asar aur ham-qaum meṅ mumtáz thá. Jab rahnamúní i iqbál se mulázamat i pádsháh tak pahúnchá, apní sukhan-sanjí aur latífa-goí se khásán-i-sháhí meṅ muqarrar húá, aur thoṛe dinoṅ meṅ sab par fauqíyat legayá. Aksar Pádsháh usko amúr-i-saltanat kí guftagú meṅ yád kartá thá. Chúnki hindí ke shi'r khúb kahtá thá. Pahle iská khitáb "Kabí Rái" ba ma'ní malik-ush-shu'rá ke huá. Jab atthárhaweṅ baras Pádsháh ne Jai Chand, Rája-i-Nagar Kot se, náráz hokar, usko qaid kiyá, aur Bidí Chand uská beṭá jo chhoṭí 'umr men thá, apne áp ko báp kí jagah qáyam-muqám samajh-kar sarkashí aur tamarrudí par ámáda húá, to wuh waláyat Kabí Rái ko jo usí nawáḥ meṅ jágír rakhtá thá, bakhshí; aur Husain Qulí Khán, Názim-i-Panjáb ko farmán gayá, ki ma'a umará us ṣúba ke us

waláyat meṇ jákar, Nagar Kot ko Bidí Chand ke taṣarruf se nikál-kar Kabí Rái ke sapurd kar-de. Aur usko Rája Bír Bar ke khitáb se, ki shujá' ke ma'ínoṇ meṇ hai, mukhátib karke, us muhimm ke wáste rawána kiyá. Jab Rája Lahor pahúncha, Saiyad Husain Quli Khán ne ma'a tamám Sardároṇ ke Nagar Kot par fauj-kashí karke maḥáṣara kiyá. Ittifáqan jab maḥṣúr tang húe, Ibráhím Husain Mirzá kí ṭaraf se shorish paidá húí, aur ís hádísa ká tadáruk barí muhimmon se tasawwur hokar qala'a ke fataḥ hone men tawaqquf húá. Láchár Rája kí ṣaláḥ se pánch man soná nazráná ká Bidí Chand se lene par, aur buland áwáza honá khutba aur sikka shábí ká aur ta'mír honá masjid ka peshi darwáza qala'a Kángṛa ke pasand karke mahásara uṭháyá.

Jab tíswen sál, san 994 Hijrí meṇ Zain Khán Koká wáste tambíh qaum Yusaf zaí ke (ki ek giroh Kohistán-i-Bajaur-o-sawád meṅ thí) tá'íyun húá, aur ba'd lúṭ-khasot Bajor ke, Kohistán-i-Sawád men (jo Pesháwar ke shimál aur Bajor ke sharq men ṭúl meṇ chálís kos aur 'arẓ men pánch se pandarah kos hai, aur chálís hazár ghar us qaum ke the) ṭhaharí, aur sakht tambíh shurú kí; magar fauj paháṛon par phirne se thak gaí thí, Pádsháh se aur madad cháhí. Shekh Abul-fazl ne khúd-gharazí se apne rasúkh ke wáste is khidmat kí khud kháwhish kí. Pádsháh ne uske aur Bír Bar ke darmiyán qur'a ḍálá. Ittifáqan Rája ke nám parí, Pádsháh ne uske ta'íyun ke ba'd iḥṭiyátan Hakím Abul Fatḥ ko bhí fauji muta'aqib ke sáth rawána kíyá. Jab donoṇ Sardár Kohistán men dákhil hokar Koká se mile, báwajúde-ke Kokaltásh aur Rája meṇ ranjish thí, Koká ne jashn árásta kiyá aur unko buláyá. Raja ne apná ranj aur kína ẓáhir kíyá. Koká tajammúl ke sáth Rája ke pás gayá, aur jab mashwarh kí naubat pahúnchí, Rája ko Ḥakím se awwal hí ṣafáí na-thí, harf-hái násháyista aur sakht se guzar-kar gálí-galauj par

naubat pahúnchí. Alqiṣṣá donoṇ meṇ fasád barpá húá, aur har-ek ḥasad se ek dúsre kí ráí ko burá kahtá thá, yahán tak ki khúd-sarí aur be-ittifáqí se, Kutal Malandarí ke guzarne meṇ be-tartíbí ẓahúr meṇ áí. Afghánoṇ ne har-taraf se tír aur pattharoṇ se ghalba páyá, aur sará-símagí se háthí, ghoṛe ádmí ápas meṇ milkar gire, ek 'álam kí ján talaf húí. Dúsre din be-waqt kúch karke andhere men daron ke rásta men jápaṛe ; bahut se ádmí mar gae ; Rája Bír Baṇ bhí usí hangáma men kám áyá. Kahte haiṇ jab ki ákar pahúnche, kisí shakhs ne Rája se kahá, Afghán áj shabkhún ká iráda rakhte hain ; agar is tín chár kos ke dara i kam-'araz, se jo hamáre sámne hai, nikal jáen, to shab-khún ká khaṭká játá rahe. Rája ne, baghair iske ke Zain Khán ko iṭṭilá' de, ákhír waqt kúch kiyá, aur tamám lashkar uske píchhe ho-líyá. Khair, jo húá so húá ; barí bhárí shikaṣt aur nuqsán i kaṣír fauj i sháhí ko pahúnchá. Áṭh hazár ádamíyon ke qaríb ma'a, kisí-qadar námí ádmí, jinko Pádsháh, pahchántá thá in do din meṇ, qatl aur ẓáya' húe. Harchand Rája ne is hangáma meṇ háth páon píṭe, magar na bachá, márá gayá. Jiswaqt koí ná-sipásí aur haqq ná-shinásí se shúkr kí jagah shikáyat se kufrán-i-ni'amat kartá hai, jald zamána uske pahlú men natíja 'amal ke kánt bichhátá hai. Kahte hain, kí Rája is fikr-o-taraddad se Kohistán men hamesha chín-bajabín rahtá thá ; aur apne dam-sázon se kahtá, ki fil-haqíqat bargashṭa zamána hai, ki Hakím kí hamráhí, aur Koká ki yáwarí, aur jangle aur paháron ke phirne meṇ, dekhiye, anjám kyá hotá hai ? aur yih na-jántá thá, ki khwásta i khudá aur khwáhish i Wali ni'amat ká natíja nek hotá hai, agarchi koi wajah mújib i girán-khátirí aur 'árguzíní kí ho. Zain Khán, rizá'í-peshá hone kí wajah se, Rája se umda mansab rakhtá thá, aur ákhir ko mansab i do-hazárí hásil kiyá. Magar gharúr i musáhabat aur khasúsiyat i Pádsháh ká jo Rájá-ko thá, muqtazí uske is khayál ká thá. Kahte

hain, Pádshah ne do din is gham men kháne aur shahwát i mu'tád kí ṭáraf mail na farmáyá, aur jo farmán, ki Khán-Khánán Mirzá 'Ábd-ur-Rahím ko Rája ke mátam meṇ likhá, wuh Inshá-í-Shekh Abul-Fazal meṇ maujúd hai. Záhir hotá hai ki 'umda ṭarh se Pádsháh ke dil meṇ jagah karke yih rabt ḥáṣil kiyá thá. Chunánchi, ba'd alqáb aur iẓhár uske 'aqídat ke yih 'ibárat marqúm hai. "Afsos! hazár afsos! is maikada kí sharáb, gadlí hai; aur is Shakaristán, kí misrí zahr kí ḍalí hai. 'Álam ek siráb i tishnafareb, aur manzil i faráz-o-nasheb hai." Is bazm kí mastí darpai i khumár, aur is jaṇún meṇ khayál i 'áqabat sar ká bukhár hai. Ba'ze mawáni' nahín chhorte, jo jákar apní ánkhon se uskí na'sh dekhtá, aur jo kuchh muhabbat aur mihrbání mujh ko uske sáth thí záhir kartá "Nahín jigarkhún jo is wáqi'a se hai kaun-sá dil?

Hai kaun dída jo khún i nábha se digar-gun nahín?"

Alqiṣṣa, Rája Bír Bar jo dostí meṇ zamána meṇ apná ṣání nahíṇ rakhtá thá, bakhshish aur in'ám se áfáq meṇ nám roshan kiyá thá; 'ilm i músíqí meṇ barí mahárat rakhtá thá; "kabit" aur "duhra" uske mashhúr hain, aur uske latífa aur chutkala mard aur aurat meṇ mazkúr hain. "Biríh" uská takhallus thá. Uská baṛá beṭá, Lála nám, apní liyáqat ke muwáfiq ek munsab par sarafráz thá, magar bad-khúí aur khúd-gharazí se kharch andáza se ziyáda karke khwáhish ko baṛháyá. Jab uská dakhl na húá ázurdagí wa wárustagí ikhtiyár kí, aur sál i chha-álís Akbarí meṇ dargáh i sháhí se dastúrí páí.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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THE ADVANTAGES OF ROMAN-URDU, AS THE BASIS OF POPULAR EDUCATION IN INDIA, COMPARED WITH THOSE OF ENGLISH.

The September number of our Journal contained a letter on Roman-Urdúism considered as a stepping-stone to the general adoption of English. The remarks of our correspondent afford us a good opportunity for general discussion of the relative advantages of Roman-Urdú and English, in order that the position of our movement with regard to English education may be more clearly defined.

Our feelings in turning to this aspect of the controversy are not unlike those which a General might experience, who after a campaign against Zulus and Kúkí Khels suddenly found himself threatened in flank by the army of the German Empire with Von Moltke at its head. A complete change of front is required, and we have to face a force whose strength —the strength of civilisation itself—is in some respects immeasurably superior to our own.

Let us at once admit that we are not prepared to fight a pitched battle with the advocates of English education; we might as well beat our heads against a stone wall as attempt it. So long as there is an English Government in India English will be the dominant language from the Himalayas to Cape Comorin, and every day will witness an

extension of its influence. Our correspondent speaks of Roman-Urdúism as a stepping-stone to English. To some extent this may be the case, but so far as the progress of a language is to be estimated by its use in Government Offices or by its popularity in Government Schools, English has no need of a stepping-stone. It is already the sole occupant of all the higher departments of the State. No correspondence reaches the Government of India in any other anguage, and even in the Provincial Governments the amount of vernacular work in offices higher than that of the Deputy Commissioner or Collector is extremely small. Deputy Commissioners and their subordinates have enough vernacular work and to spare, but even in their case the English work is that which presses most urgently on the officers' attention. The influence which directs and guides the machinery of the vernacular establishment is that of English.

The vernacular officials have enormous power in their hands, but it is not a permanently organizing power, it is merely that of local and special knowledge, or that which every servant has of obeying or thwarting the orders which he receives. Whenever the District Officer steps beyond the threshhold of his own office he is compelled to use English. Communication by rúbkár leads to nothing but delay and misunderstanding. Many departments have abolished the vernacular altogether. The Treasury has turned it out "bag and baggage." The Railways and the Telegraph Department will have nothing to do with it. The Department of Public Works is getting rid of it, and it will be found that it is gradually giving way in the few remaining offices which have hitherto allowed it a place. In judicial and revenue procedure the Persian character still holds an important position, but here, too, it is altogether *subordinate* to English. English is the language of the Legislature and the High

Courts, and in the main of the Sessions Courts and the Bar. English too is the language of all our Settlement Reports.

This prevalence of English in all the departments of Government work necessarily renders its study popular with all who wish to gain a livelihood as employés of the State, that is to say with ninety-nine per cent. of the lads, who attend our Government Schools. There was a time, we know, when the utility of English was not appreciated—when it was necessary to entice natives, even of the official class, to learn it. But this is changed now. Our English schools and colleges are crowded with industrious and appreciative students, each one of them eager to acquire so much knowledge of the language as may secure him a Government appointment proportionate to his ambition. The commercial value of an English clerk has fallen from Rs. 40 or 50 a month to Rs. 15 or 10; in the course of a year or two it will fall still lower, and our Eurasian clerks who find it difficult to make both ends meet, on a pittance like this, must learn to live like natives or must starve. Instances have often come under our own observation and probably under that of our readers where out-of-the-way vernacular schools have been closed in consequence of failure of attendance, and the people have come forward with the petition "Give us an English school; *that* will not fail, we promise that all our boys will attend."

Is this rapid extension of English to be regretted? Certainly not. So far as the higher administration of our Indian Empire is concerned, and so far as immediate results are looked to, the advantages of this extension are incalculably great,—so great that we scarcely know how to enumerate them.

But there are considerations—neither few nor unimportant—which tend to qualify the satisfaction with which

we regard the spread of English education. We proceed to enumerate them :—

A.—Notwithstanding the spread of English education among certain sections of the native community other sections—by far the largest and most important—have been hitherto wholly unaffected by English learning, and so far as we can foresee they will remain unaffected by it notwithstanding its continued spread in other quarters. First and foremost among these unaffected classes are the *women* of the country. We are not in a position to speak with authority as to the Lower Provinces. We believe that some of our Bangálí friends have introduced English in their homes, though they can only have done so to a very limited extent. But in the Punjáb, we may say without fear of contradiction, not only that the actual knowledge of English by the women of the country is absolutely *nil*, but also that there are no signs of such knowledge ever developing to any appreciable extent. What important consequences are involved in this admission! Our opponents sometimes ask us whether we can point to instances in History in which the written character of a language has been changed. In reply we indicate scores of instances in which the change has taken place, or is even now in progress. But let us in our turn enquire :—Are there any instances in any country of substantial and permanent advance in education and civilisation from any movement which has ignored the women of that country? Is it not to woman that we owe the first ideas of our intellects, the first words of our language and the first moulding of our character? Here let us make a digression. Our correspondent in the September number of the journal drew a parallel between our rule in India and that of the Romans in Southern Europe, and concluded that as Latin became in the course of time the basis of the national tongue of

France, Spain and Portugal, so we may look forward to the day when English will become the national tongue of India. The precedent scarcely justifies the expectation. In the first place, as our correspondent admits, pure Latin did not become the popular language of the Roman colonies. It is a changed and corrupted Latin which has developed into French, Spanish and Portuguese. Secondly, the indigenous literatures of ancient Gaul and Iberia can scarcely be compared in extent or in popular power with those of India and Persia. Thirdly, the fusion of races and of language in the Roman colonies was due to a very great extent to the all-embracing influence of Christianity, and to the fact that Latin was the special language of the Church. Lastly,—and here we return to the point from which our digression commenced—the fusion of races and the acceptance of the Latin tongue in the colonies of Imperial Rome was greatly due to intermarriage between Roman colonists and the subject races of the Empire. Now, such intermarriages are extremely rare in British India. They are rarer now than they were in years gone by, and we see no reason to suppose that they will become more frequent in the future.

Next to the women of the country we may point to the agricultural community—which forms the backbone of every Indian Province—and ask if there are the faintest indications in the present, or the slightest reasonable anticipation for the future, that that community will ever accept the English language or an English education ?

We might enumerate other sections of native society that have remained and are likely to remain *wholly* unaffected by the spread of English education. But we will content ourselves with one additional remark before we proceed to our second argument.

We venture to prophesy that in the course of a few years the study of English, though it will still remain a

remarkable feature of Indian progress, will perceptibly slacken so far as the bulk of the native community is concerned. That is to say, as soon as the commercial value of an English clerk falls to Rs. 5 or 6—the rate to which a munshís pay (if we choose to act on rack-rent principles) has already sunk—our English schools will cease to be thronged, or at any rate the phenomenon to which we referred above—that of out-of-the-way villages petitioning for English schools—will no longer occur.

B.—Even among those classes who have welcomed or are likely to welcome an English education, its influence is extremely unequal and defective. In the *vast majority* of instances the knowledge of English acquired is superficial to a degree, and even where a more substantial English education is given, it lacks many of the elements which attach to it where Englishmen are concerned, while *at its very best*, the English language as a means of raising the civilization of India falls short in some important respects of a reformed and ennobled vernacular.

Perhaps we may divide the English-speaking and English-learning native community into three classes. (1) those whose knowledge of English is wholly superficial, (2) those whose knowledge of it is fair but incomplete, and (3) those whose knowledge of it is so great that they may claim to rank with Englishmen of gentlemanly education. In the first or lowest grade we would class all whose knowledge of English is insufficient to enable them to read and understand an article from the "*Pioneer*" or the "*Civil and Military Gazette.*" For the third or highest grade we require a comprehensive knowledge of the whole field of English life and thought: religious, political, social and literary.

Now, when we reckon the students of our Anglo-Indian schools and the English-speaking adults of native

society by the hundred or the thousand, to which of these three classes do they belong? Is it not a fact that an overwhelming majority belong to the first or lowest class? Is it not a fact that a large proportion of those who have reached the Middle Examination standard, and all those who fall short of that standard, limit their acquaintance with English to the "Readers." We say nothing against the "Reader." They are the best books that could be provided to give our native students what they themselves seek—a knowledge of colloquial English phrases *just sufficient* to qualify them for a subordinate clerkship in a government office. But such knowledge—though it is not to be despised—is not what we mean by education. Until a native student acquires sufficient familiarity with English to read a newspaper, or an English book not previously seen, intelligently and with pleasure; and until *as a matter of fact* he *does* so read, his educational facilities are not increased, and the growth of his mind does not commence. He is still on the ordinary level of native intelligence. He possesses a certain accomplishment in his superficial knowledge of English colloquial phrases,—but that is all.

We see something analogous to this in the knowledge which many Englishmen acquire of colloquial Hindustání. There are hundreds of our countrymen and countrywomen who have never opened an Urdú book, whether in the Persian character or the Roman, who yet speak the language with fluency and ease. Their knowledge of Urdú is useful, but it cannot be said that it elevates and expands their minds; or indeed that it has any permanent educational influence at all. As soon as they cease to have occasion to use the vernacular their colloquial knowledge of it fades completely away, and so it is with a knowledge of English which does not go beyond the limits of the "Readers."

Let us turn to the other two classes of Anglo-Indian students, and consider for a moment how difficult it is even for those who *can* read and understand English newspapers and books to derive from their knowledge anything like the profit which Englishmen themselves derive. The Englishman's reading begins with childhood. The books to which he has had access are numbered by the thousand, while those which a native student reads are probably but a score or two. Apart from other considerations, expense must generally be a bar to *comprehensive* English reading by ordinary native students.

Again, English literature is built up of associations in which our native friends have little or no share. Every page of every English book is marked by the influence of the Bible and of Christian religious thought. What are Scriptural quotations and allusions, what are the disputes of Catholic and Protestant, Churchman and Dissenter, to a native student. What are the politics of English History, the wars of Roundhead and Cavalier, or the contentions of Whig and Tory to him? What again are the features of English social and domestic life, of English love-making or marriage to one who has not experienced them? Yet these are the material from which English novels—the most exuberant field of English literature—are *entirely* constructed. What are classical allusions to one who has not studied Latin and Greek? Has not each English word a double force and meaning to one who, in addition to English, knows also the languages with which it is connected?

We admit that some of our native friends have overcome these difficulties, and have so fully adopted English as their own language that we may welcome them, and do welcome them, as fellow English scholars. But we submit that these are rare exceptions. They only prove the rule, that English—

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 4 "October," San 1879.

AFGHAŃISTAŃ.

Baqiyá i Hafta i guzashta.

Báqí rahá yih amr, ki Ya'qúb Khán ne nira i daghá khel. Hamárí ráe is se chandán ittifáq nahín kartí. Mu'ámalát i sulh men Amír Ya'qúb Khán ne "British" afsaron se aisá bartáo hi nahín kiyá, ki ham ko is qism ki khiyálát se ittifáq ho. Ba-farz i mahál, agar ham is amr ko taslím hí kar len, ki jab unko birádar i asghar 'Abdulla-ján, marhúm, ko Amír Sher 'Alí Khán án-jahání ne walí i 'ahd qarár diyá, to "British Government" ne unkí walí-'ahdí kí taraf-dárí kámil na ki, is se Ya'qúb Khán ko kuchh malál hai; magar is farzí malál se Ya'qúb Khán kí daghá-bází par qiyás karná díwána-pan hai, kyá is farzí malal par yih qiyás kiyá já saktá hai, ki Ya'qúb Khán kí wafá-dárí men battá lag gayá Is ká jawáb ham (hán) har-giz nahín kah sakte. Hán agar ham khwáh ma-khwáh taslím kar len, ki Amír hamáre bare zabar-dast 'adú hain, aur ham se unko is daraja 'adáwat hai, ki wuh mauqa' lí dhúndh rahe the, aur jab mauqa' milá, to unhon ne "British" sifárat ko qatl hí karwá dálá, to yih bát hí aur hai; magar yih to bilá wájh farz kar liyá hai. Hamen hargiz yaqín nahín átá, ki Amír se aisí himáqat kí kárrawái sarzad hoí. Abhí to wuh achchhí tarh takht i Kábul par jamne bhí na páe the; aur wuh yih bhí jánte the, ki afwáj i "British" badla lene ke liye qarib maujúd hain. Hán is men shakk nahín, ki ba'z báton se ek qism ká shakk hotá hai aur unkí safáí zarúr darkár hai, lekin jab kull mu'ámálat kí haiyat i majmú'í par nazar dálte hain, to bi-l-fi'l hamárí ráe yihí qarár pátí hai, ki hamárí sifárat ká qatl chand bághí rajmaton se sarzad huá, aur unkí Pánat bad-mu'áshán i shahr ke gúroh ne kí, jaisá ki tár-barqiyon se sábit hai, magar is men ghaur aur khauz nahín kiyá gayá thá, balki difatan khiyál áyá aur qatl kar dálá. Inglistán men is khabar kí ishá'at se josh paidá hogayá hai, aur pahle khiyálát jo logon ke dil men já-guzín húe, wuh yihí the ki badla liyá jáwe aur qarár wáqi'í báz-purs kí jáe; lekin hamen ummíd hai, ki jab log matánat ke sáth ghaur karenge, aur mutaiyan ádamí sochenge, to unkí ráe 'awám ke khiyálát se ziyáda sanjida hogí. Sipáh i bághí aur bad-ma'ash bázáriyon ke af'álí ná-muláim se kull shahr phúnk dená, yá tah i tegh karná, is kí koí saláh na degá; táham is men shubh nahín, ki yih jurm is daraja sakht aur sangín hai, ki apne tantana aur waq'at ke khiyál se "British Government" par farz i 'aín hai, ki púrá púrá insáf kare, aur un ajhal ádamiyon se, jo is fi'l ke murtakib húe, achchhí tarh samajh le.

TAMBÁKÚ KÁ BONÁ AUR BANÁNÁ.

Ek "European gentleman" kí tahrír se ma'lúm huá, ki tambákú shádab sard o khushk zamín men ugtá hai, aur agar ek fut gahrí mattí ho, to pathrelí zamín par bhí tambákú jam saktá hai. Jangal kát-kar jo khet ki nai-ábád húe hain, un par aur puráne charágáhon par barason tak ba-ghair khál dále húe, tambákú har sál paidá ho saktá hai. Agar khet men kablí barábar ghalla boyá gayá ho, to chha mahíne tak usí partí rakh-kar khúb khád dálná cháhiye, sab qism ki khád mufíd hogí; lekin agar bherí khwáh bakrí ke menguíyán milen to bihtar hai, aur ghore kí líd aur bail kā gobar bhí achchhá hai, lekin puráná gobar táza se bihtar hotá hai.

Tambákú kaí qism ká hotá hai, lekin sab men niháyat 'umda "Cuba" ká tambákú hai yih Havannah tambákú ke nám se mashhúr hai.

Tambákú bone ke wáste kiyariyon kí mattí khúb bárík kar-dálná wájib hai. Sath ko kisí takhta se dabá denā cháhiye, táki párí parne se bíj mittí men na dab jáwe. Bí bote hí patlí dhár se pání chhorná wájib hai. Chúnki tambákú ke bíj niháyat chhote hote hain, is wáste bíj men bálu milánā cháhiye, táki bahut se darakht ek jagah na jamen, aur is bát kí ihtiyát rakhná cháhiye, ki bíjon ke úpar ek ruba' "inch" se ziyáda mittí na ho. In kiyáriyon ko kaí martaba sichná wa sáf karná wájib hai, aur jab tak chár pánch patte na niklen, un ko khod-kar dúsrí jagah lagáná darust nahín hai.

Jis din ki darakht ukhárná manzúr ho, us ke ek din pahle kiyáriyon men khúb pání bhar den, táki ukhárne men jaron par zarab na pahuncho aur jaron ke sáth kuchh mattí bhí lagí rahe.

Darakhton ko to tín tín fit ke fásile par qatáron men lagáná cháhiye, aur har ek qatár ká darakht dúsr, qatár kí khálí jagah ke muqábil ho.

Chand roz ba'd khet men chhotí chhotí ghánsa namúdár hogí, us ko fauran ek tihrí kudálí se khod dálná

wájib hai, aur jab tak ki darakht achchhí tarh na barh chuke, aur apne patton se khas o kháshák ko na dabá sake barábar khet sáf rakhná cháhiye. Darakhton ke gird zamín bhí khodne kí zarúrat is se kam nahín hai, aur agar har roz zamín men kudálí se khod dí jáwe, to darakht páedár ho jáenge, aur áb-páshí ásání se ho jáwegí. Darakhton men pání aksar chhor denā cháhiye ; jab ki phúl namúdár hon, fauran tore jáen, táki tamám 'araq pattiyon ko pahunche. Kaliyán torne se patte bahut niklenge, lekin un ko bhí torná cháhiye.

Kaliyon ke nikálne, aur pak-jáne men muwáfiq i mausam áb o hawá, aur zamín ke pánch khwáh chha hafta guzrenge.

Kaliyán torne ká zikr to ho chuká, lekin káshť-kár ko yád rakhná cháhiye, ki bíj ke wáste bhí chand darakht akhná zarúr hai ; niháyat khush-numá wa mazbút darakhton ko is gharaz se chhorná wájib hai. Bahut kam darakht darkár honge, kyon-ki har ek darakht men kam se kam tís bazár bíj hote hain. Aksar musannif bayán karte hain, ki har ekdarakht men tín lákh bíj nikalte hain. Ab itná ka hná káfí hai, ki in darakhton ke bone men barí mihnat aur ihtiyát cháhiye, aur isí wáste kásht-kár apne makán ke qaríb lagátá hai, tá-ki un kí khabar-gírí har-waqt liyá kare

Patte pak jáne kí bahut se 'alámaten hain, lekin jo ki zail men mundarij hain, un se fauran ma'lúm ho-saktá hai, ki áyá patte pak gae yá nahín. 'Alámaten yih hain ; awwal to rang badal jáegá aur wuh shokhí, jo ab tak patton ke rang men thí, játí rahegí, patthar ká sá rang ho jáegá, aur zard nuqte patton par ma'lúm honge, patton par shikan par jáenge, aur níche jhuk jáenge, patte khur-khurá aur názuk ho jáegá, ki agar niháyat patle hissa ko moren, to fauran tút jáegá.

Fasl do tarah se kátte hain, awwal faqat patte i dúam sálim darakht. Agar faqat patte torne manzúr hain, to hasb i zail níche ke patton se torná shurú karná cháhiye. Dáhane háth ká angútha patte ke danthal ke úpar, aur kalma kí unglí bhí kham kar-ke níche rakhe. Níche dabáne se pattá fauran tút jáegá aur mutlaq chhál darakht ke sáth ná áwegí. Darakht se tor-kar apne báen háth par rakhná cháhiye aur ek hí tarh sab patte rakhe jáwen, jab us ke háth men ziyáda patte rakhne kí jagah na ho, to un patton ko zamín par rakh-de ; lekin zamín par kináron ke bal rakhe, us tarah se jis tarh háth par rakhe the. Is se fáida yih hai, ki awwal to andar ke patte garm ho jáenge aur khet se uthánе men ásání hogí. Is bát ká bhí khiyál rakhná cháhiye, ki sirf pake hue patte torná munásib hai ; jo báqí rahen, un ko pánch khwáh chár roz ba'd torná cháhiye. Is bát ká itná khiyál hotá hai, ki kis kis mausam men tín chár martaba patte tore játe hain. Patton ko khushk karne ke makánon men gáriyon par, khwáh kapre men lapet-kar chaupálon par lád-kar khwáh thel gariyon par áhista áhistá lejáte hain ; thel-gárí sab se bihtar hai agar áhista áhistá chalái jáwe. In makánon men chhat hai, ek jagah rakh diye játe hain ; lekin bándhná munásib nahín hai ; agar zamín se únchí lákrí kí chhat ho, to bahut achchhí bát hai, lekin agar mattí yá int yá paththar se banī hai, to tál bichhá denā cháhiye, táki zamín kí tarí se patton ko nuqsán ná pahunche. Isí hálat men patte do tín roz tak rahen, is 'arse men garm hokar zard ho jáwenge, is ko "sweating process" (ya'ní 'arq nikalne kí tarkíb) kahte hain. Tambákú ke patton se bahut sá pání nikal játá hai, aur muláim ho játe hain. Is hálat men patte musalsal karne ke qábil ho játe hain. Is kám ke wáste chár khwáh pánch inch lambí chaurí suíyán isti'mál kí játí hain. Dorí niháyat mazbút khúb patí húí ho, aur ba-andáz i túl i makán ko yá ki kariyon ke, jis men ki wuh bándhí jáwengí, lambí howen ; lekin aksar tín chár gaz se ziyáda nahín hotín, aur kánton ke zarí'a se kariyon men latká dete hain. Ba'z ashkhás kifáyat ke wáste siyáh lakrí ká isti'mal karte hain, aur kabhí kabhí patte ke danthal men darakht kí chhál lagí rahne dete hain aur rassí bándh-kar patte latká dete hain, yá ki do patton ko usí chhál se bándh-kar rassí par dálte hain. Isí tarh patte sukháte játe hain.

Báqí ba-hafta i áyanda.

Lahore:—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 11 "October," San 1879.

AFGHÁNISTÁN.

Baqíya i hafta i guzushta.

Dúsrá taríqa fasl kátne ká yih hai, mussallam darakht ek hí martaba kát lete hain ; kátne-wále ko cháhiye, ki jab kisí qaríb ke darakht ko pakre aur báen háth se kisí qadar darakht jhuká-kar darakht kát lewe, us ko usí jagah rakh-de, lekin itná khiyál rakhná cháhiye, ki katá húá kinára hawá kí taraf rahe aur patte na túten. Chálák mazdúr ek ghante men sau darakht kát saktá hai. Kaí darakhton ko qatáron men rakhná cháhiye, darakht subh ke waqt kátná wájib hai, táki usí roz makán men rakhe jáwen aur rát ke waqt shabnam yá bárish yá kuhre se mahfúz rahen. Jab ki sab darakht kat chuken, mazdúron ko cháhiye, ki do do darakhton kí jaren bel kí shákh se bándhen, lekin hattu-l-imkán darakhton ko jumbish na ho, rassí yá bán bhí isti'-mál karsakte hain, lekin bel kí shákh bihtar hai, kyon-ki darakhton men kisí qadar fásila hai. Is tarh se bándhne men fáida yih hai, ki jama' karne aur gáriyán khwáh thelon par rakhne men ásání hogí, aur jo patte kisí qadar khushk ho gae hain, unke tútne ká khauf kam hai. Gáriyon ke úpar se utár kar utne hí waqt tak chhat par pare rahen, aur ba'duhú khushk hone ke wáste usí tarh latkáe jáen, khet kisí tarh, ya'ní patte khwáh darakht káte jáen, lekin ba'd súkh jáne ke kásht-kár ko cháhiye, ki patton kí pot bándh kar pakne ke wáste rakhde, agar danthal súkh gayá hai, to ma'lúm ka[illegible] patte bi-l-kull khushk ho gae ; yá ki agar [illegible]n, to bhí in ke khushk ho jáne men [illegible] Jab patton kí yih hálat hai to rassí [illegible] pachehís patton ká pot bándhte hain ; [illegible]qa hai, jo dekhne hí se samajh men [illegible]ht hí par pak gae the, unko tor kar [illegible]hiye ; yih bhí khiyál rahe, ki ek qism [illegible] jagah bándhe jáwen ; patton ko bándh kar ek jagah jama' kare, aur derh gaz únchá ambár lagáwe. Patton ko is tarh rakhná cháhiye, ki shákhen báhar nikli rahen, yih ambár díwár se judá takhton par lagáyá jáwe, táki hawá lage. In ambáron par chatáí khwáh kaprá dál kar wazn rakh denā wájib hai. Ambáron kí garmí ma'lúm karne ke wáste aksar unko dekhná cháhiye táki koí hissa bahut garm na ho jáwe, jis se ág lag jáne ká khauf ho, yá ki ziyáda josh paidá ho, kyon-ki is se tambákú kharáb ho jáwe gá. Tambákú banáne men yih kám niháyat mushkil hai, kyon-ki is ká koí qá'ida nahín hai, aur bi-l-kull tajriba se muta'alliq hai, is sabab se ham yih nahín kah sakte, ki kis qadar garmí munásib hai, lekin is ká khiyál rahe, ki agar ambár men háth dálne se ziyáda garmí ma'lúm ho, to fauran ambár khol kar az sar i nau banáwe. Jo pot ki báhar the, unko andar rakhde. Aksar isí tarh tín chár martaba karná hotá hai, jab ki josh tamám ho chuká aur bi-l-kull khatra báqí na rahá, patton ko pípon men bhar kar thande wa khushk godám men rakh dete hain.

GANNE AUR RAS KE BÁB MEN AHL I 'ILM KÍ TAHQÍQ.

Har shakhs ko ma'lúm hai, ki ras ganne ká saped hotá hai, usko Hindústání ádamí jalá jalá kar surkh aur siyáh kar dálte hain, aur un be-cháron ká qusúr bhí nahín hai ; in báton ke zimma-wár hamesha se ahl i 'ilm aur hakím log rahe hain, ki 'awámm juhhál unhín ke tufail se 'umda 'umda dast-káriyán karte áe hain. Ab chún-ki Hindústán ke ahl i 'ilm ne is taraf se bi-l-kull apní tawajjuh uthá lí, lihází juhhál ko taraqqí se mahrúmí hai. Agar koí ahl i 'ilm is taraf tawajjuh bhí kare, to us ko siwá bad-námí ke aur kyá mile. Pahle ham apní purání hikmat i 'amalí ke rú se bayán karte hain, ki naishakar kí mithái banáne men kyá kyá qawá'id malhúz rahne zarúr hain, táki kharáb aur surkh aur siyáh na ho, aur áláyish se bhí sáf ho jáwe. Nai-shakar ke ras men ba záhir chár chízen mahsús hotí hain, turshí, aur shoriyat, aur gond kí chipak aur shíríní ya'ní haláwat, aur siwá haláwat ke aur tínon chízen is kí kharáb-kun hain. Agar turshí aur namak aur gond nikál diyá jáwe, bas yihí matlúb hai, in ashyáe ke ikhráj ke wáste ahl i Hind ko be-shumár adwiya ma'lúm hain, aur bartáo bhí karte hain ; magar kab, ki ba'd az kharábí i Basra, ya'ní jab us kí ráb surkh aur siyáh ban chuke. Us ke ba'd us kí khánd aur qand aur misrí banáne men un adwiya ko sarf karte hain, isí wajh se bahut sá sámán zá'i aur barbád hotá hai, aur fáida kam rahtá hai. Yúrap kí táqat-war aur ziyáda asar-dár adwiya aisí hain, ki unke zatí'a se nishast mál ki ziyádá hotí hai, chunnáchi Káshípúr, "Calcuttá" aur Sháhjahánpúr ke "Sugar" godám ke hálát jis ko ma'lúm hain, wuh is bát ko achchhí tarh samajh saktá hai.

Pas lázim hai, ki pahle se wuhí tadbír kí jáe, ki ras ká qand khwáh chíní bane aur mál kharáb na ho, aur chún ki naishakar aisí shai hai, ki Hindústán ke wazí' aur sharíf sab is kí kásht bhí karte hain, aur is par madár i ma'ásh bhí lákhon ká hai, lihází ham is kí durustí, aur safáí kí taraf apní tawajjuh ko ziyáda rujú' karná ba-nazar qaumí ham-dardí ke wájib samajhte hain.

Wázih ho, ki sab se pahle samajhná is amr ká zarúr hai, ki míthí chíz ganná ho, khwáh aur kuchh pakáne se us men surkhí aur zardí aur siyáhí paidá hotí hai, agarchi harárat ká 'ámm qá'ida ba-nisbat har chíz ke yihí hai, ki pahle zardí aur phir surkhí aur akhír ko siyáhí paidá kartí hai; aur ras ke pakáne-wale bi-l-kull ahmaq aur be-tamíz ádamí hote hain, niche kí ánch karáh waghaira kí dete dete use jalá jalá kar koila kardete hain, aur phir us par turra yih hai, ki nih aur chúna aur mittí kí ámezish kar ke mál ko mitti baná dete hain, aur is kárígarí par náz aur ghurúr unká qábil did ke hai.

Hukamáe sábiqín men se khass-kar wuh log jo 'ilm i kímiyá ke máhir the, unhon ne aisí názuk chízen jinko ág par lagáne se khauf un ke jal jáne aur kharáb ho jáne ká hai, jaise akásiya aur adwíya i mahlúla unke pakáne aur basta karne kí tadbír yihí likhí hai, ki nichc kí ág aur ánch se unko bachání cháhiye, ki is men qábú aur ikhtiyár náhin rahtá hai, aur úpar kí ánch khwáh bhánp se unko basta karná lázim hai. Ba'z rasáil i fann i iksír men jo qadím kí tasníf se the, yih tarkíb ba-tashríh dekhí gaí, aur ab angrezí kutub men "steam tub" ká naqsha ba-'ainihí usí qá'ida ko yád dilátá hai, jo arbáb i iksír ne likhá hai, aur yih kár-kháne jo Kalkatta aur Shábjahánpúr aur fi-l-háll "Bombay" men járí hain, unkí kár-rawái bhí qarib qarib usí ke hai.

Such hai, ki pákána aur jaláná 'araq i naishakar ká *kabhí mufíd na hogá*, aur 'aqad karná aur jamáná uská, isí *se barámad i mudda'á hai.* Naishakar ke 'araq ko pahle achchhí tarh chhán lená cháhiye, táki wuh chhote chhote tukre ganne ke jo ras ke hamráh hote hain, bi-l-kull judá ho jáen aur jis qadar uske chhánne aur taqtír men ihtimám kiyá jáegá, usí qadar 'umdagí paidá hogí. Iske ba'd ret waghaira jo us men milí hotí hai, jab wuh tah-nishín ho jáwe, use nithár kar alag kar lo.

Tín khafíf ánch jis se ki jhág uthne aur jalne kí naubat na pahunche, úse denú cháhiye, aur adwíya i musaffí i chirk aur shoríyat aur gond, jaise dúdh aur phitkirí aur shora khwáh ek qism ká pahárí patta, jo zila' i Bijnaur men murrawwaj hai, aur khúb nikhárí us se hotí hai, usko quwwat jamáne aur basta karne kí bhí hai, us se sáf karo, aur záiqá chakhte jáo, jab turshí aur namak aur chipak se pák ho jáe us waqt chauthá kám járí hogá. Angrezí aur Yúrap kí adwíya men se sodá, aur "sulphuric acid," aur "clastic acid" aur "nitric acid," aur za'farán ká 'araq aur dígar adwíya ras ke tasfíya ke wáste bahut qawí asar-dár hain, jinke isti'mál kí tarkíb ham áyanda ba-khúbí bayán karenge, khusúsan ráb se shíre ko judá karná; iske bára men to ham ne imtihán bhí kiyá hai.

Ráb se shíra judá karne men Hind ústání khand-sáriyon ko barí dushwarí hotí hai, magar ab hamárá tajriba jo sál i guzashta men ho chuká, agar us taríqe ko khánd banáne-wále járí karenge, shayad ek roz, men sau man aur pánch sau man ráb se shíra judá karke us ká masjá banáná kuchh dushwár na hogá, balki bahut ásání se yih kám járí hogá.

Jo log níl dabáne ká pech apne kár-khána men rakhte hain unko to bahut ásání hogí, ki ek pech se níl ká kám bhí durust hotá hai, aur áyanda se ráb ká shíra bhí fauran nikál diyá jáegá. Hamne ín mahine kí mihnat aur qarib hazár rúpiya ke masárif se is jadíd san'at ko wáste ifáda i 'ámm i ahl i Hind ke hásil kiyá hai. Ham ko yih manzúr nalán hai, kí apne Hindústání logon se is 'umda kám ko poshída karen; al-batta ek martaba bidún kisí ta'lím-yáfta ádamí ke jis ne hamáre kár-khána men kám kiyá hai, iskí takmíl achchhí tarh na hogí.

Lahore:—"C. & M. G." Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 18 "October," San 1879.

QUSTUNṬANÍYA.

Akhbár i "Civil" wa "Military Gazette" ká ek káraspándant, maqám i Pírá se likhtá hai, ki saltanat i 'Usmánía ke hálát ab bhí qaríb qaríb waise hí haiṅ, jaise Farwarí i guzashta meṅ the. Sarḥadd i Yúnán ká suwál, khazána kí ḥálat ká suwál, fauj kí takhfíf ká suwál, mu'áhada i Barlin kí daf'a i 23 ká suwál, Eshiyá-i-kochak meṅ aṅgrezí iṣláḥoṅ ká suwál, aur 'alá háza-l-qiyás aur suwálát, saltanat i 'Usmánía ke rú-ba-rú pesh haiṅ ; aur in meṅ se kisí suwál par saltanat i mazkúr ne ab-tak koí qaṭ'í ráe nahíṅ qáim kí hai. Khairu-l-dín kí wazárat tah o bálá hogaí, aur unhoṅ ne isti'fádediyá aur Karáthiyúdor, Yúnání ne bhí, jo dawil i kháríjíya ke sígha ke wazír the, unkí taqlíd ikhtiyár kí. Ab ba-jáe 'uhda i wazír i a'zam ke, básh-wakíl ká 'uhda muqarrar húá hai ; go in donoṅ 'uhdoṅ meṅ, dar aṣl koí farq nahíṅ hai, ṣirf námoṅ ká farq hai Is 'uhda-dár ká nám 'Arífí hai. Suná gayá hai, ki yih. shakhṣ ímán-dár hai ; aur uskí muflisí is bayán kí muwaiyid hai. Wuh bahut parhá likhá aur mihnatí hai ; bá ín hama uská 'adam o wujúd barábar khiyál kiyá játá hai ; ya'ní usko past-himmat aur be-zabán khiyál karte haiṅ. Karáthiyúdorí kí qáim-maqámí ke wáste, turshi-rú sin-rasída Ṣifwat Páshá "Paris" se wápas áte haiṅ, is tawaqqu' se ki wuh bahut jald wazír i a'zam ho jáeṅge. 'Usmán Páshá ká abtak mahall i sháhí meṅ waisá hí daur daurá hai ; magar fauj meṅ unkí be-waq'atí barhtí játí hai, aur wuh ab is daraja tak, ki unko apní ján ká andesha rahtá hai, apní ḥifázat ke wáste ihtiyáti tadbíren 'amal meṅ lání partí hain, jo unkí pahlí bahádarí kí shuhrat ke muqábala meṅ aur bhí ná-mauzún aur bad-zeb ma'lúm hotí haiṅ. Fauj ke 'umda 'umda jenaral aur afsar ná-ráz hokar naukarí chhorte játe haiṅ. Raúf Páshá, Fawád Páshá, aur Nusrat Páshá musta'fí ho gae haiṅ. Najíb Páshá ṭhahartá húá nahíṅ ma'lúm hotá. Salámí Páshá bárhá kah chuká hai, ki ba-wajh na milne tankhwáh, khúrák, aur poshish waghaira ke maiṅ Gelíparlí kí fauj meṅ intizám qáim nahíṅ rakh saktá. Jis samt meṅ ki saltanat harakat kar rahí hai, wah ek bá-qá'ida aur mustaqil abtarí kí sháh-ráh hai. Na to Sultán aur na koí Turkí mudabbir is qábil ma'lúm hotá hai, ki uske rokne kí kuchh koshish kare. Ghair mulkon ke safir báhamí ikhtiláf kí wajh se, is abtarí aur tabáhí ke qá'ida ko aur madad de rahe haiṅ. Jahán tak ki Inglistán aur Fráns ke muqásil mu'talliq haiṅ, wuh Aṅgrezí aur Fránsísí safiroṅ kí báhamí raqábat ke bá'is, batil ho rahe haiṅ ; ya'ní "Sir Henry Lyard" ṣáḥib, "Monsieur Forner" ṣúḥib se ḥasad rakhte haiṅ. Agar aisá na hotá, to chand bare bare umúr kí takmíl ho játí. Masalan, gavarnmant i Fráns ko chúṅki Khairu-l-dín Páshá par i'tibár thá, isliye unkí ḥimáyat aur táid kartí thí ; aur "Monsieur Wangdington" ke kahne se "Lord Salisbary" ne "Sir Henry Lyard" ko bhí unkí ḥimáyat karne kí hidáyat kí thí. Kuchh 'arsa tak aṅgrezí safir ne aisá kiyá, ya'ní us waqt tak jab ki Khairu-l-dín Páshá ko imdád aur ḥimáyat kí zarúrat na thí, aur Maḥmúd Nadím ke muqábala men, jis ke iqtidár ḥásil karne se "Sir Henry" ko andesha thá un se kám nikal saktá thá ; jab balá sar par á hí gaí, aur Khairu-l-dín ne apne 'uhda par qáim rahne se inkár kiyá, tá-waqte-ki Sultán wazárat kí zimma-wárí, aur mahall i sháhí ke mu'ámalát i mulkí meṅ 'adam-dast-andází ke usúloṅ ko taslím na kare, aur majális ke jam' karne aur san 1877 'Isawí ke "constitution" ya'ní intizám ke járí karne par bhí isrár kiyá, "Sir Henry Lyard" ne Khairu-l-dín ko chhor diyá ; aur kuchh to is gharaz se ki "Monsieur Fornez" tanhá rah jáen aur kuchh is maqsad se ki Sultán kí khwáhish i saltanat i shakhṣí kí táid karne se, pahle se bhí ziyáda unkí khushnúdí ḥásil karen, ḥazrat i Sultan i mu'azzam ko Khair-ul-dín ke 'alaiḥida karne kí saláh dí. Is tarḥ par ek "constitutional" intizám ke járí hone, aur ma'an iske, kár o bár i saltanat meṅ Aṅgrezí aur Fránsísí ikhtiyár ke ghaliba kí tawaqqu' "Sir Henry Lyard" ke zatí-pasand aur ná-pasand umúr ke wajh se yak-lakht játí rahí. Mazíd bar-án yih bhí ek mashhúr bát hai, ki "Sir Henry Lyard" ne Sultan se wa'da kiyá, ki agar áp Eshiyá-i-kochak meṅ iṣláḥeṅ 'amal meṅ láeṅge, to maiṅ Janená ko ápke wáste bachá dúṅgá ; aur jab ki "Sir Henry Lyard" is wa'da ke wafá karne ke wáste mansúbe gáṅṭh rahe haiṅ, aur Yúnán ke bára meṅ Fránsísí ḥikmat i 'amalí ke khiláf, jiski nisbat "Lord Beaconsfield" ne "Congress" meṅ apní pasandídagí záhir farmáí thí, tadbíren kar rahe haiṅ, kull kár-rawáí 'ahd-náma i Barlin kí mu'attal ho rahí hai ; aur ba-ilház uske is 'umda asar ke, jiske sabab se Turkí ko apní andarání faujoṅ ko marattab karne ká mauqa' ḥásil hotá, bi-l-kull bátil ho gaí hai. Jab-tak ki Yúnán ká mu'ámala tai na holetá, fauj ká bar-taraf karná ghair-mumkin thá, aur jab tak kí "political" ufq ghubár-álúda thá, mál mu'ámala meṅ dast-andází karní bhí mahálát se thí. Bá ín-hama yih batáná cháhiye ki wuh kyá iṣláḥeṅ haiṅ jinke ḥasil karne ke wáste ham is qadar nuqsán gawárá kar rahe haiṅ. Máli aur jodishal inspaktaroṅ kí taqarrurí, jinko tín hazár rúpíya

sálána 'aláwa bhatte ke milá karenge, yihí iṣláḥeń thíń jo Ṣifwat Páshá ne un iṣláḥon ke iwaz meń tajwíz kí thíń, jo "Lord Salisbary" ne apne murásla-i-muwarrikha i 8 Agast san 1878 'Isawí meń tajwíz kí thíń aur safír ne unkí táíd kí thí. Yih qarín i qiyás hai, ki Ṣifwat Páshá "Paris" se wápas á kar in iṣláḥon kí 'amal-darámad ke wáste ták'íd kare. Is se uskí ṣadáqat aur imándárí ṣábit hotí hai. Us ne in inspakṭaroń ke muqarrar hone kí darkhwást kí hai aur har saltanat i fríq i i 'ahd-náma i Bar lin se tín tín ádamiyoń ke námzad karne kí istid'á kí hai. Sultanathác maẓkur ne uskí ta'míl kí. Sharḥ-i marqúma i bálá par 'umda ádamiyoń kí khidmát ḥáṣil nahíń ho sakne kí, aur na aise 'uhdoń kí koí barí nek-námí hone kí hawaqqu' hai jin par aisí tankhwáh-wále muqarrar hoń. Jis qism ke ádamí dast-yáb hote haiń, wuh tijáratí kitáboń ke murrattib karne-wále, diwáliya saudágar, bad-qismat pesha-war log, yá aise ádamí hote haiń, jo apne háthoń ko har chíz meń lagáne ke wáste taiyár hote haiń, yá mukhtalif mazáq ke maharir. log wa-ghaira hote haiń; aur wáqa'i amr yih hai ki aise hí ádamiyoń ko safíroń ne kam o besh nám-zad kiyá hai, aur yihí log un barí barí iṣláḥon ke 'amal meń láne ke zarí'a haiń, jo 4 Jún san 1878 'Isawí ke 'ahd-náma ká aṣl buńyád haiń; mujh ko is bát ke kahne meń zará bhí taammul nahíń hai, ki yih kull mu'ámla ek dhoká aur banáwat hai. Is meń kuchh shakk nahíń hai, ki ba'z ziyáda mu'azaz Fránsísiyoń ne, jinse unke safíroń ne in 'uhdoń kí darkhwást karne kí istid'á kí thí, is amr ko qubúl na kiyá aur kahá ki, "ham khúb jánte haiń ki ham ṣirf aise zarí'e banáe jáeńge, jin se turk phir Yúrap kí áńkhoń meń khák dálná cháheńge. Ba-záhir ham iṣláḥ ke zarí'e hońge, lekin dar-aṣl ham wuh zarí'e hońge, jin se wuh apní iṣláḥoń ke 'amal meń na láne ke 'azm ko chhupáeńge. Ham unko ḥisáboń ko jánch sakte haiń, ham unko ḥisáboń ká durust rakhná batá sakte haiń. Lekin wáqa'i ahtariyoń ko iṣlaḥ karne meń ham ko kuchh ikhtiyár na hogá, aur na ham ko un Aṅgrezí kánsaloń ká sá tajriba hogá, jo kuchh 'arṣa pahle Eshiyá i kochak meń bheje gae the. Is kám meń bi-l-kull nákámí ḥáṣil hogí, aur ham fidya ke bakre baneńge." Ṣifwat Páshá ke bilá-shakk apne khiyál ke ba-mújib inspakṭaroń par i'timád i kámil hai. Usko khúb ma'lúm hai, ki iská natíja Aṅgrezí iṣláḥon ko be-i'tibár karne ká hogá jis meń usko ba-ḥaisíyat ek turkí rukn hone ke har tarḥ fí gharaz thí. "Sir Henry Lyard" ke bára meń nahíń tak saktá ki kiyá khiyál karná cháhiye. Aya unkí but-parastí ne unkí áńkhoń par aisá parda dál-diyá hai ki wuh in thokoń aur jhútí bátoń par i'tiqád rakhte haiń, yá ba-jáe aqlí quwwat ke unkí akhláqí quwwat mu'attal ho gaí hai. Agar maiń in donoń meń se kisí ko taslím kar lúń, to mujh ko ek niháyat ná-qábil i itmínán natíja ḥáṣil hotá hai, jab-ki us bare qaumí maṭálib par, jo us se muta'alliq haiń, nazar kí játí hai.

Akhír meń Sultán kí ḥálat kí nisbat bhí ek lafz ká kahná zarúr hai. Qatl hone ká khauf un par roz-ba-roz ghaliba ḥáṣil kartá játá hai. Ab mu'ámalát i mulkí meń bhí bahut kam tawajjuh karte húe ma'lúm hote haiń. Unkí bábat ek yá do minaṭ murda-dilí se guft o go karke, taqrír ko apní zátí hifázat ke maẓmún kí taraf pher diyá karte haiń. Rúpíya ko waqtan fa-waqtan un sipáhiyoń ko in'ám dene meń záya' karte haiń, jo koshkyaldaz ke har maqám kí muḥáfizat ke wáste muta'aiyin haiń, aur is tarḥ par be-intihá rúpíya kharch karte haiń. Wuh is bát ke dil se khwáhán ma'lúm hote haiń ki "Sir Henry Lyard" ke sáth maṣálihat aur ittifáq qáim rakheń, aur unko aur "Lady Lyard" ko, aur niz "Sir Alfred Sandeson" ko, jo "Sir Henry Lyard" ke awwal tarjumán haiń, ba'z girán-bahá tuḥfe 'ináyat kiye haiń. Sultán i mausúf ne safír kí sifárish se "Sandeson" ko bahnoí ko, jo ek Poland ká rahne-wálá injinír musammá Balniskí hai, ek "division" ya'ní fauj ká janaral muqarar kar diyá hai, jo turkí fauj ke afsaroń meń niháyat shor o ghul ká bá'is húá hai.—"Mr. Mantague Cary" ṣáḥib, ke agle mahíne ke shurú' meń yahán áne kí tawaqqu' hai. Un ke bhejne kí gharaz se "Sir Henry Lyard" ko ittlá' nahíń hai.

Lahore:—"C. & M. G." Press

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 26 "October," San 1879.

'IZZAT.

Ham daryáft kiyá cháhte haiń, ki wuh piyárí aur har-dil-'aziz chíz jis ká nám 'izzat hai, kyá hai? Kyá wuh fi-l-wáqi' koí wáqi'í chíz hai, yá maḥz khiyálí hí hai? Kyá wuh aisí shai hai, jo insán kí fitrat meń rakhí hái hai, yá maḥz kháriji aur dhakosle hí kí bát hai? Kyá wuh misl shá'irána maẓmún ke ek ṭharáí húí bát hai aur wáqa' meń uskí kuchh aṣlíyat nahíń? Kyá birádaríyát ke qánún ke náfiẓ rahne aur ḥuqqa páni kí gharaẓ se yih maẓmún ghar liyá gayá hai? Kyá dunyáwí jáh o ḥasham aur mál o daulat se lázimí ṭaur par 'izzat ká wujúd qáim hotá hai? Kyá koí aisá kamál hai ki jab wuh ḥaṣil kar liyá jáwe, to bilá-liḥáẓ is amr ke ki wuh kaun hai, aur kis qaum aur kis ẓát aur kis mulk ká, 'izzat ḥáṣil ho játí hai? Kyá qudrat ne kisí ṭabaqa i khalá'iq yá qaum yá khándán meń is pák chíz ko wadí'at kar diyá hai, aur ba-juz us ṭabaqa i khalá'iq yá qaum yá khándán ke aur kisí ko muyassar nahíń ho saktí? Kyá yih ek aisí chíz hai, ki jo hamesha nasl ke sáth muntaqil hotí hai, ya'ní agar ek mar-taba kisí khándán meń ágaí, to khwáh ma-khwáh abad tak us khándán meń qá'im rahegí? Kyá is ká ḥaṣil karná nirí birádarí ke ḥuqqa páni hí kí gharaẓ se ẓarúrí hai? Kyá insáni fitrat ká bhí yih muqtaẓá hai, ki insán dunyá meń 'izzat ḥáṣil kare aur bá-'izzat rahe? Kyá 'izzat ḥáṣil na-karne meń ba-juz is ke ki birádarí ká ḥuqqa páni band ho-jáe yá logoń kí naẓaroń meń ḥaqír dikhláí de, koí aur bhí qábáḥat hai, aur dín ká bhí (ba-sharṭe-ki dín koí chíz ho, aur mere i'tiqád meń ẓarúr dín koí chíz hai) koí harj hai. Kyá tamám insán par, go wuh Yúrap ká rahne wálá ho yá Ethiyá ká, Afríqa ká ho yá Amríka ká, aur go wuh gore raṅg ká ho yá kále raṅg ká, aur go qaum ká shaikh ho yá saiyid, joláhá ho yá bhatiyárá, bhaṅgí ho yá chamár, 'izzat ká ḥaṣil karná ẓarúrí hai? Merí ráe meń 'izzat koí insán kí gharí húí aur dha-kosle kí bát nahíń. 'Izzat ek chíz hai jo insán kí "nature" ya'ní fitrat meń rakhí gaí hai. Un khudá-dád quwwatoń se jo baní nau'i insán ko karámat húí haiń, un khúbiyoń ká ḥaṣil karná jo un se maqsúd haiń, ḥaqíqat meń 'izzat ká ḥáṣil karná hai, aur yihí wajh hai ki tamám waḥshí shahrí, gore, kále, shaikh, saiyid, yúrapín, Indiyan, Amríkan, Afríqan sabhoń par 'izzat ká ḥáṣil karná farẓ hai, aur agar 'izzat nahíń, to kuchh nahíń. Dunyá meń bahutere haiń jo 'izzat ká da'wá karte haiń, lekin niháyat thore haiń jo wáqi'í 'izzat-dár kahlá sakte haiń. Koí shakhṣ ṣaḥíḥ ṭaur par 'izzat-dár nahíń kahlá saktá, tá waqte-ki us ne khud apní áp 'izzat na kí ho. Apní áp 'izzat karne se merí yih murád hai, ki us ne apní tamám quwwat i khudá-dád se wuh khúbiyáń ḥáṣil na karlí hoń jin ko us quwá ke banáne wále ne apná 'ain maqsad gardáná ho. Jab koí shakhṣ apní áp 'izzat kartá hai, to us ko niháyat ṣaḥíḥ ṭaur par tamám dunyá se 'izzat ká istiḥqáq hotá hai.

Hamárí qaum meń yih ek 'ajíb bát hai, ki khud apní áp 'izzat nahíń kartí, aur dunyá se 'izzat kí khwáhán hoti hai. Yih khiyál qaríb qaríb yá bi-l-kull isí khiyál ke mutábiq hai, ki nahíń bote aur káṭne kí ummíd rakhte haiń; nahíń karte aur páne kí tawaqqu' rakhte haiń.

Mujh ko aṣlí wa qudratí 'izzat aur apní qaum kí 'izzat par khiyál karne se ma'lúm hotá hai, ki hamárí qaum kí 'izzat ká bábá Ádam hí nirálá hai. Hamárí qaum kí 'izzat ká mabdá wa muntahá i qudratí 'izzat se kahíń mukhálif hai. Hamárí qaum kí 'izzat kí taraqqí o tanazzul ke uṣúl ko qudratí aur aṣlí 'izzat kí taraqqí o tanazzul ke uṣúl se kuchh 'iláqa nahíń. Aṣlí aur qudratí 'izzat ká "nature" insán kí fitrat hai, aur hamárí qaum kí 'izzat ká "nature" birádarí ká ḥuqqa-páni hai. Qudratí 'izzat meń ẓará jhút bolne se dhabbá lag játá hai, hamárí 'izzat meń 'umr bhar jhút bolná kuchh ẓarar nahíń pahuńchátá, balki ba'ẓ auqát wuh taraqqí i 'izzat ká ẓarí'a ho játá hai. Qudratí 'izzat meń ẓará fareb se nuqṣ á játá hai, hamárí 'izzat meń, fareb kiyá, to wuh bhí kuchh harj nahíń kartá. Qudratí 'izzat, insániyat ke khiláf koí fi'l húá, aur játí rahí. Hamárí 'izzat jab tak bhái band ḥuqqa páni na band kar deń ki fi'l se nahíń játí.

Qudratí 'izzat ká pás bát bát meń lázim hotá hai; hamárí 'izzat maurúsí hotí hai, aur 'umr bhar bhí agar us ká pás na kiyá jáe, to kuchh harj nahíń. Qudratí 'izzat bol-chál, ḥarakát, sakanát, kháná píná, mu'ámalát i 'ibá lát, sab meń ghusí hai. Hamárí 'izzat ko ṣirf taqríboń meń aur bháí bandoń ke khiláne piláne meń dakhl hai. Qudratí 'izzat ká uṣúl diya-nat o imándárí hai, hamárí 'izzat ka uṣúl naẓar bachá kar birádaríyat ke 'amal-darámad ká liḥáẓ kar kar sab kuchh haẓm kar jáná hai. Qudratí 'izzat rishwat ke farái'ẓ meń dída o dánista tagháful se bigar játí hai, hamárí 'izzat jis qadar rishwat ziyáda lí jáwe utní hí taraqqí kartí hai. Qud-ratí 'izzat insán ko farishta baná detí hai, aur us kí 'ádát atwár, harakát, sakanát, mu'ámalát i 'ibádát ko qudratí aur aṣlí khúbiyoń se málá mál kardetí hai; aur hamárí 'izzat, bad-ṭi nat, khud-ghuraẓ, be-ḥayá, khud-bín, maghrúr, muta-kabbir, makkár farebí, be-ímán, riyá-kár, jáhil, ná-ḥaqq-shinás, waḥshí darinda baná detí hai.

Merí dánist meṅ hamárí qaum kí yih ḥálat maḥz is wajh se húí, ki hamárí sárí qaum ne 'izzat ke mazmún ko ghalaṭ samjhá. Yih ek niháyat ṭhík maqúla hai, "'izzat nahín to kuchh nahín." Is meṅ kuchh shakk nahiṅ, ki tamám dunyáwí daulat aur taraqqí us ko muyassar nahín ho saktí. Tawáríkh is par shahid hai, ki jin qaumoṅ ne apní 'izzat ká pás kiyá, wuh tamám dunyáwí daulatoṅ aur barakatoṅ se málá mál ho gaíṅ, aur jis ne apní áp 'izzat na kí us par idbár o nukbat kí már paṛí. Hamárí qaum ko jab tak apní 'izzat ká khiyál rahá, roz-ba-roz taraqqí kartí gaí, aur jab se apní áp 'izzat ká khiyál játá rahá, yih musíbateṅ aur balá názil húíṅ. 'Izzat ke khiyál játe rahne se khudá nakhwásta merí murád yih nahín hai, kí muta'árif ma'ní se 'izzat ká khiyál játá rahá, kyoṅ ki go rishwat lená koí bát na khiyál kí jatí ho, lekin 'aláníya chorí abhí tak mazmúm khiyál kí játí hai, balki ba-liḥáz aslí manshá i 'izzat ke 'izzat ká khiyál játá rahá. Qudratí 'izzat ká bhí aslí manshá wuhí hai, jo insáníyat ká yá sachche mazhab ká. Qudratí 'izzat, insáníyat, sachche mazhab, tíno ká muqtazá ḥaqíqat meṅ ekhí hai. Aur yih kahná ki kisí shakhs ne khiláf i 'izzat kiyá, ḥaqíqat meṅ yih kahná hai ki khiláf i insáníyat yá khiláf i mazhab kiyá. Mujh ko isí khiyál ke sáth ki aslí 'izzat aur mazhab donoṅ ká ek muqtazá hai, aur jis fi'l yá tark par khiláf i mazhab ká iṭláq hotá hai, wahín khiláf i 'izzat ká bhí iṭláq hotá hai ; is amr ká niháyat afsos hai, ki hamárí sárí qaum mazhab kí khiláf-warzí meṅ to is wajh se diler hai, ki 'áqibat meṅ ná-jáiz sifárish karáne yá mashar ke shor o ghull yá adhádhundí meṅ tamám saghíra aur kabíra bakhshwáleṅge, aur zara sí nekí kar ke manoṅ sawáb le leṅge ; lekin ma'lúm nahín ki 'izzat kí khiláf-warzí ke (jo ḥaqíqat meṅ usí khiláf-warzí i mazhab se paidá húí hai) bad natíje us ko kyoṅkar na bar-dásht karne paṛeṅge aur kis qism kí rishwat us ko rok de gí.

Dunyá kí tawáríkh meṅ "uncivilized" be-izzat ká lafz jo hamárí sárí quam kí nisbat an-miṭ harfoṅ se likhá jáegá wuh kyoṅ kar miṭegá. Lekin merá yih khiyál bi-l-kull ghalaṭ hai. Un kí 'izzat ne un ko yih sikháyá hí nahín, ki dunyá kí "History" meṅ (be-'izzat) likhe jáne ko be-'izzatí kí bát samjheṅ ; unkí 'izzat ká yih muqtazá hí nahín, ki aisí báṭoṅ meṅ kuchh sharm kareṅ. Afsos jis mazhab ne insán ke tamám sharf aur bazurgí ko bi-l-kull nek hone hí meṅ munḥaṣar kiyá ho, aur niháyat sarín ṭaur par yih batláyá ho, ki tamám sharf aur bazurgí taqwá ya'ní apní áp 'izzat karne meṅ hai, aur gát ya'ní shaikh hai yá saiyid mughal hai, yá paṭhán, aur mulk ya'ní Makka ká hai yá Madína ká, Hindustán ká hai yá "London" ká, aur khándán ya'ní nawwáb ke khándán ká hai yá faqír ke, saiyid ke khándán ká hai yá joláhe waghaira ká kuchh liḥáz na kiyá ho ; us ke mu'taqidoṅ ká yih hál ho ki koí ṣáḥib dádá ṣáḥib kí 'ibádat ko apní 'izzat ká zarí'a samajhte hoṅ, aur koí ṣáḥib pár-dádá ṣáḥib kí daulat ko apne fakhr ká wasíla gardánte hoṅ, koí ṣáḥib is meṅ phúle na samáte hoṅ, ki ham saiyid-záde haiṅ koí ṣáḥib isí ghamand meṅ chúr hote hoṅ ki ham ṣadru-ṣudúr ke pote haiṅ, koí apne khhush-ámadiyoṅ aur sukhansázoṅ kí wáh wáh par marte hoṅ, koí apní taḥṣíl-dárí diptí kalaktarí par, agarchi wuh ṣad-há rúpiya rishwat ke kyoṅ na gap karte hoṅ, phúle hoṅ !

Mujh ko niháyat afsos se apní qaum ke in khiyálát par yih kahná paṛtá hai :

"Tarsam na rasí ba-ka'ba ai i'rábí ;

Kín ráh ki to me-rawí ba-Turkistán ast."

Kyá in hí khiyáloṅ se qaum kuchh taraqqí kar saktí hai, aur kyá yihí khiyálát áyanda zamána ke liye kuchh bihbúdí kí ummíd diláte haiṅ ? Kyá yihí khiyálát ghair qaumoṅ kí nazaroṅ meṅ ham ko kuchh 'izzat de sakte haiṅ ? Astaghfirulláh. Agar chand roz aur hamáre yihí khiyálát rahe, to ham to nadárad ho jáeṅge, báqí rahe hamáre yih khiyálát, yih hamesha dunyá meṅ maujúd raheṅge, aur ghair qaumoṅ ke khudá ke dúsre bandoṅ ko 'ibrat deláeṅge.

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however valuable as a discipline, a classic or a means of technical instruction—cannot with the great body even of educated natives, take the place of their own vernacular.

There is the converse view of the same argument. We maintain that every nation and every individual is or may be ennobled and made better by the literature of his mother-tongue through influences which are altogether unattainable by the study of any foreign language. The reminiscences of childhood and of domestic life give to the words and idioms of each nation's vernacular a directness and a tenderness which no strange dialect, however superior in civilisation, can acquire; and on the other hand the conception of a higher and wider meaning which reading and study give to each of those words and idioms, reacts on the daily life to its continuous development. Is it not a general rule that the other elements of greatness in each of the nations of the world are proportionate to the greatness of its literature? Is it not to the German language and to German literature that we owe the great movement which has welded the German States into the most powerful of modern empires? Is it not to similar causes that we owe the regeneration of modern Italy? Is not this the ferment which is gradually raising the Christian races of Turkey from the degradation of centuries?

Let us consider another point. We have remarked that the development of English education is extremely unequal, even among those classes which are well within its influence. The most painful feature of this inequality is that the progress made by a student in English seems to be in inverse proportion to his social status. The most influential of our Indian Princes know no English at all. Less powerful feudatories know a little, but not enough to endure the easiest test. The sons of Sardárs and Extra Assistants

learn just sufficient to scrape through the Middle Examination, and (as a rule) it is not till we reach the families of the subordinate amla, and of the trading classes of the Province, that we find men whose knowledge of English is at all a credit to our system. Moreover, ninety nine per cent of our good English scholars are Hindús; the Mahometans are left entirely in the back ground.

It must be admitted that education has a levelling tendency everywhere, but why exaggerate that tendency by insisting on the acquirement of a foreign tongue as the only road to knowledge? As a rule the aristocracy of a country is not its most studious class, but if it be provided with some easy means of acquiring and retaining information it will hold its own by virtue of other advantages, in spite of its less studious character. The "squires" of old England are not its best scholars, either in classics or in modern languages, but *at the worst* they can read books and newspapers in their own language, they can form intelligent opinions regarding local and imperial politics, and they can check the accounts of their own stewards. An aptitude for acquiring foreign languages, valuable and useful though it is, is not the only or the chief element in social, political or literary ability. Our present Prime Minister—orator and author though he is—would not hold his exalted position if it depended on fluency of speech in a foreign tongue.

C.—So far we have considered the bearing of English education on the natives of India only. But there is a further bearing of the question on the position of Europeans in India. It must be obvious to every one that the spread of English among the classes of natives with whom Europeans are brought in contact renders those Europeans less anxious to learn the vernacular of the country. On the one hand, the vernacular is presented to them with

every disfigurement that hideous printing and lithography, meaningless and wearisome text books, and uncertain and untrustworthy examinations can heap upon it. On the other, they find nine-tenths of their work to be English, and as to the remaining tenth they can get a bábú on Rs. 15 a month to do it for them.

Under such circumstances, who can wonder that the majority of Europeans in India throw up the vernacular in disgust, and devote their exclusive attention to English work. One result of this is that such Europeans when unavoidably brought into contact with vernacular documents, or with vernacular-speaking natives are wholly at the mercy of their middleman or interpreter, but this special evil, great though it is, is far less serious than the general estrangement in feeling which ignorance of the vernacular engenders. The European who is wholly ignorant of the language hates the country and all that is in it. This is no light matter. It is a grave source of political danger, and its growing seriousness is one of the reasons why we claim for Roman-Urdú a place at any rate equal to English in the affairs of the State. In English there is no bond of union between the races; the Englishman is supreme wherever his own language is employed; he may use his bábú as a tool, but the bábú cannot enlighten or assist him in his knowledge of the English language. Persian-Urdú is equally incapable of forming a bond of union. Where it is used the Munshí is supreme: can write what he likes and read what he likes, till the Englishman rebels against his tyranny, and checks it by an English record. In Roman-Urdú and in that alone is there mutual coöperation and assistance. Its adoption would do more than any other measure to unite in friendliness and mutual respect the European resident and the native of India.

To conclude :—

We cannot agree with our correspondent that English is destined to become the national language of India. So long as our rule endures, it will exercise a powerful influence on the Indian languages—an influence which will grow day by day, and which will embody an enormous vocabulary of English words with the vernaculars of the country, but the *basis* of the national tongue will still be oriental. Even such influence as English may exercise will be dependent not merely on the continuance of our Imperial rule in India, but on the extent to which English Officials are employed as servants of the State. On the other hand, Roman-Urdú if thoroughly taught to *a single generation* of native scholars and officials will become a self-supporting and self-acting power in Indian civilization.

Suppose we are wrong in this forecast of the future; suppose that those who see an unmixed good in the extension of English education are mainly in the right: still there is work for us to do. Our proposal to enrich the vernaculars by the creation of national Romanized literature will no longer awaken enthusiasm, but the Roman character will still be required for such relics of the vernacular dialects as the dominant English may be unable to destroy. The native characters show signs of decrepitude as it is; what would become of them if English were once enthroned as the sole language of our Courts and Records?

On either supposition then, we have made out a case for Roman-Urdú as against the exclusive advocates of English education. More might be said if it were necessary but the position which our movement holds with regard to English has been sufficiently indicated, and we may leave our readers to supply any omissions of detail themselves.

EDITORIAL NOTES.

We find the following announcement among Reuter's telegrams of October 11th :—

"The Secretary of State for India has adopted the Hunterian system of spelling ; a Committee of the Geographical Society has been appointed to carry out the system throughout the world. Sir Barrow Ellis and Dr. Hunter represent India."

We intend to communicate with Dr. Hunter on the subject.

We publish the Programme or Prospectus of the English Spelling Reform Association. Also, extracts from a paper by M. Pagliardini on the subject of phonetic spelling.

We published a letter from Mr. Ernest Satow regarding the progress of the Roman Alphabet in Japan. We have received Mr. Satow's paper on the transliteration of the Japanese syllabary, but unfortunately cannot reprint it, as we have no means of representing the Japanese characters. In explanation of Mr. Satow's letter, we may add—for the benefit of those who have not visited Japan—that the Japanese syllabary (of which there are two varieties, the "katakana" and the "hiragana") consists of forty-seven Chinese symbols to which the Japanese have arbitrarily attached a syllabic or phonetic force. But Japanese scholars while recognizing the "kana," still study and use the Chinese symbols or ideographs, in their original non-alphabetic import, as well. The use of these ideographs is one of the chief impediments to Japanese Transliteration. We may add that both Dr. Hepburn's mode of transliteration and Mr. Satow's are based on what we call the Jonesian system. Mr.

Satow writes thus :—" What are often called the Continental sounds of the vowel-letters are now generally recognized as the most simple and scientific, namely, the values with some variation which they possess in the German, Italian and Spanish languages." Again :—" For consonants, the English value where it differs from that of Continental languages, seems best."

We take the following from the "*Civil & Military Gazette*" :—

"It is rumoured that the Máhárája of Oodeypore has ordered that, for the future, State business shall be transacted in Sanscrit. This will be rather hard upon the vast majority of his subjects, who have not the advantage of descent from the "lunar" heroes, from whom no doubt Sanscrit is the only decent speech. It is a pity that, once he is about it, His Highness cannot also re-instate the old gods."

Freaks like the Máhárájas are of frequent occurrence in Native States, where grossly ignorant rulers are turned this way and that by their own passing whims or by the flattery of interested advisers.

We would correct the following *errata* in our last number—Page 15—Instead of "an American Christian, named Domenico Perez" read "an Armenian Christian &c., &c.

Page 16—Instead of "an idolator rather than a Saraun" read "an idolator rather than a Saracen."

Page 19—Instead of "Eurishez" read "Enrichez."

There were some other mistakes but it is not necessary to note them.

The narrative of Father Aquavivas' Mission to Akbar which was commenced in our last number will be continued in our next. We cannot find space for it in this.

PROGRAMME OF THE ENGLISH SPELLING REFORM ASSOCIATION.

(Received through Mr. Pagliardini)

THE ENGLISH SPELLING REFORM ASSOCIATION concurs in the following opinions of many eminent scholars, statesmen, and educationalists :

1. Existing English Orthography is a serious hindrance to education.

2. It is possible and advisable to re-constitute English Orthography upon rational grounds.

3. Such a re-constitution would rather illumine, than obscure, the history and etymology of the English language.

4. It may be so contrived as rather to add to, than detract from, the value of existing books, by rendering them more accessable in their present form.

5. Such a re-constituted Orthography would materially increase the absolute number of readers, by greatly abridging the time required for learning to read both in the new and the present Orthography.

6. It would thus enable much time, now wasted at school in imparting a mastery over the present complicated vehicle of knowledge to be applied to imparting that knowledge itself.

7. It would necessarily facilitate the acquisition of received English pronunciation both by natives and foreigners.

8. And it would hence tend to render universal the use of the English language, already spoken by more millions than any other on the face of the globe.

On these grounds the ENGLISH SPELLING REFORM ASSOCIATION proposes :

I. To Collect, Arrange, and Distribute Information on the subject of Spelling Reform.

II. To Collect Works on Spelling Reform, and to Preserve Copies of Articles bearing on the subject from Periodicals.

III. To Institute and Watch Experiments on Teaching to Read, Spell, and Pronounce, with Reformed Systems.

IV. To Promote Lectures and Public Meetings for the purpose of Imparting Information on Spelling Reform, and for Memorializing Public bodies in its favour.

In view of the great number of considerations which will have to be weighed before adopting any one mode of re-constituting English Orthography, the SPELLING REFORM ASSOCIATION abstains for the present from recommending any particular scheme.

The ASSOCIATION therefore invites all persons interested in improvements of English Orthography, *of any kind whatsoever*, whether merely for elementary school instruction or for national adoption, however much they may differ in opinion as to the mode, character, or extent of such improvements, to become members of the Association, and assist it both by money and advise.

To admit of the formation of a very large Association which will effectively represent public opinion, the minimum annual subscription is fixed at *five shillings*.

Contributions have already been promised varying from *five shillings* to *fifty pounds*.

Cheques and Post Office Orders (on the Chief Money Order Office) should be made payable to the Secretary, and both Orders and Cheques should be crossed R. Twining and Co.

All communications to be addressed to the Secretary, MR. JOHN FENTON, at the Offices, 20, John Street, Adelphi, W. C.

IMPEDIMENTS TO THE GENERAL SPREAD OF EDUCATION.

A Paper read at the Social Science Congress, held at Birmingham, October, 1868, *by Tito Pagliardini, Head French Master at St. Paul's School, London; and at the Young Men's Christian Association; Examiner at the Ladies' College, Cheltenham, etc.*

I do not purpose in this short paper to soar into the heights of intermediate, superior, or university education; but will confine my remarks to some of the chief *conventional* and therefore unnecessary and preventible impediments to the general spread of elementary education. I therefore trust I shall be excused if I am found grovelling among what may appear trifling minutiæ. But as the child of to-day is, for good or for evil, the citizen of to-morrow, and a sacred charge entrusted by Providence to our care, nothing that concerns the child should be deemed beneath the attention of right-thinking men. The true philosopher is he who thinks most how to promote the welfare of all his fellow-creatures.

Elementary instruction is principally comprised in the celebrated *three R's*, Reading, 'Riting, and 'Rithmetic, which form three of the gates to all knowledge,—the fourth being that of a well-cultivated power of observing and comparing *facts*, so as to arrive gradually and surely at a knowledge of *principles*.

But these three fundamental arts are presented to young minds in such a repulsive guise and surrounded by such numberless arbitrary difficulties, leaving so little time to attend to the fourth, that years of distasteful labor are wasted in acquiring them; while, under a better system, a few weeks would suffice. Nor is this loss of precious time, and the consequent tedium and ill-temper induced in both pupil and teacher, the worst side of the evil; for on

the forms of the elementary school are generally laid the seeds of that dislike to study which, later, makes idlers and dunces, and naturally causes the working-classes to care less for education than they ought, because the advantages derived by their children from their schooling do not seem to them an adequate return for the sacrifice of what they might earn in the fields or the factory.

These conventional and arbitrary, and, except for the stolid resistance of pedants, easily removed difficulties are, for Reading and Writing, our absurd and contradictory method of spelling, if method it can be called; and for Arithmetic, the no less unscientific and complicated Tables of weights, measures and coins.

To begin with the former. Most children, fond as they are of pictorial representations of all kinds, go to their first lessons in reading with a sort of interest and pleasure. It amuses them to see those letters of strange and varied forms, and to learn their names. So far, neither child nor teacher experiences any difficulty; and at this early stage, the art of reading would, in a *rational* system of orthography, be already acquired. How different, however, is the case now! As soon as the alphabet is put into practice, begins the tussle between child and teacher; and in the tussle, if *power* is on the side of the teacher, the power to scold and punish,—*reason* is all on the side of the child; for the latter stands firmly and logically by the first impression it has received of the name and sound of each letter; whereas the former has inconsistently to *unteach* all he or she already taught. Let us, as an instance, be present at a scene which is daily enacted in every family and school, the first practical reading lesson.

Teacher. Now you know your letters and their names, you must learn to read.

Child. Oh! how nice!

T. Look at this word. Say all the letters.

C. (cheerfully) C-a-t.

T. That's right. Now, what word does that make?

C. (with decision) C-a-t, *sate.*

T. No, my dear; c-a-t, *kat,* remember that. Now spell the next word.

C. (rather disconcerted) D-o-g.

T. Very well. Now, what does that make?

C. (hesitatingly) D-o-g, *doje.*

T. No; d-o-g, *dog.* Now, go on, and directly you have named the letters, pronounce the word.

C. B-o, *bo;* d-o, *dough.*

T. No, my dear; d-o, *doo,* and t-o, *too.*

C. N-o, *noo.*

T. (impatiently) N-o, *no.*

C. G-o, *joe.*

T. No, you stupid child! g-o, *go.*

C. G-e-m, (hesitating,) *geem.*

T. (magisterially) No, child; g-e-m, *jem.*

C. (expostulating) Why, you just said g-o, *go.*

T. (with importance) Yes, because *g* is always *hard* before *a, o, u,* or a consonant, and at the end of a syllable; it is only *soft* before *e* and *i.* Now, go on, and pay attention.

C. (evidently puzzled at the words *hard* and *soft)* G-e-t, *jete.*

T. Oh! how dull you are! G-e-t, *get.* Now, try the next word, and don't play with that pencil.

C. T-h-o-u-g-h, (looks amazed).

T. Well! What does t-h-o-u-g-h make?

C. (after various inward attempts at combining these six letters into some pronounceable word) Don't know.

T. (provoked). You don't know ? Why, t-h-o-u-g-h, *though*, of course. Don't look off your book you idle little thing ! Now, try the next word, and be a good child.

C. (beginning to fidget and yawn) C-ɔ-u-g-h, *so.*

T. Oh, how provoking you are ! C-o-u-g-h, *kauf!* Can't you see that ? *C* is always *hard* before *a, o, u,* or a consonant, and at the end of a syllable ; it is only *soft* . .

C. What does that mean, *hard* ?

T. Why, that it is pronounced like *k.*

C. Then why not put *k* ?

T. (puzzled to give a satisfactory answer) Why, you impertinent child, because it would be wrong.

C. (looking up in despair) Oh ! how I hate reading !

T. (aside) Oh ! how I hate teaching !

The first display of temper on the part of the teacher, and the first tears on the part of the child have now begun to make the school-room a place of torture to both, to the great obstruction of education ; and yet polysyllables, writing, compound arithmetic, reduction, and practice have still to be introduced !

Now, were the Alphabet to consist, as it might, of letters which always and under all conditions, represented one and the same power, so that their mere presence at once suggested to the child's mind the sounds conveyed by their names, the art of reading would be stripped of all its terrors ; and instead of hating the sight of books, as the cause of so much distress to them, children would rush to them as an amusement, especially if *illustrated,* and treating of such subjects as children delight in ; namely, natural history, stories of adventures and travels, anecdotes of celebrated

persons, and domestic scenes. And how much useful information might we not thus, by awakening and guiding their curiosity, convey *to* their inquiring and plastic minds!

I am fully aware of all the more or less specious objections that can be raised against phonetic spelling by those who are averse to all changes—by the indolent—by the prejudiced—by the selfish, who cannot see why the rising generation should not undergo the same troubles to which they were themselves subjected; and above all by the learned defenders of Etymology as indicated by orthography, in the true knowledge of which science, I have, however, generally found them lamentably deficient. But all these objections have been victoriously refuted, over and over again, especially in the numerous phonetic publications issued by Mr. Isaac Pitman, of Bath, the energetic founder of the Phonetic Society; and I am happy to see that the blind resistance to this reform, so vital to the interests of education, and therefore to the welfare of the coming generations, is yearly diminishing. Ignored 30 year ago,—ridiculed as "Phonetic nuts to crack" 20 years since, and attacked later with true classical and universitarian virulence, Phonetics have taken their place among the important questions of the day. Some *truly profound* philologers, because acquainted with *many* languages, such as Dr. Latham, and Max Muller, are among their ardent advocates. Societies are formed in France and Switzerland to bring about a spelling reform, which has recently been advocated even by the great Paris publisher, Didot;—and the "National Encylopædia" (Mackenzie; Glasgow and London),—"Chamber's Cyclopædia," the "Museum," and other scientific works, now contain special and *favorable* articles on the subject. I therefore think the Educational Department of our Association should take some steps to hasten its progress, and get rid of "spelling-

books" with their monotonous rows of meaningless and sometimes objectionable words, "invisi pueris bonis malisque," to the great relief of children and teachers, and to the great advancement of education.

Before leaving this part of my subject I will, however, offer to the defenders of "Heterography" falsely called "Orthography" the following "Anti-phonetic nuts to crack," (to borrow the old joke of a clever and facetious journal.)

1. Why, if the English language consists of 39 out of the 48 elementary sounds that constitute spoken language in general, strive to represent it by 26 letters?

2. Why have, in an already deficient alphabet, two redundant letters viz., *c* already represented by *k* and *s*,—*q*, a reduplicate of *c* hard and *k*,—and one compound letter, *x*, representing *ks* and *kz*, thus reducing to 23 the number of really useful letters?

3. Why give to the letter *a* the five distinct sounds heard in the words h*a*te, h*a*lf, h*a*ll, wh*a*t,—and at the same time represent the sound attributed to this letter in the English alphabet (as in *fate*) by the seven indefensible combinations *ea, ei, ai, ay, ey, ao, eigh*, as in the word: br*ea*k v*ei*l, p*ai*l, p*ay*, th*ey*, g*ao*l, n*eigh*?

4. Why, if *g-i-n* makes *jin*, does *be-g-i-n* make *begin*? And if *g-e-n-t-l-e* makes *jentle*, why does *g-e-t* make *get*? And how can we expect children to take an interest in, and remember, such useless and absurd contradictions?

5. Explain, either scientifically or practically (though these two adverbs ought generally to be synonyms,) the various changes that occur in the combination *ough* by the mere alteration of the letters that accompany it, as follows:

Take	hough	pronounce	hock,.....ock
add *t*	though	,,	tho' .....dō

add *r*	through	pronounce	throo, ...oo
remove *th*	rough	„	ruff, ...uff
add *bo*	borough	„	burro, ...o
remove *or*	bough	„	bow (rhyme *cow*) ow
change *b* for *c*	cough	„	kaúff ..... auff
add *hic*	hiccough	„	hiccup, ...up

and state how a child or a foreigner is to guess how these words *ough-t* to be pronounced, and whether they are not *en-ough* to discourage the most willing, and make them loathe learning.

I might fill a volume with such questions.

As to the Historico-Etymological arguments raised against phonetic spelling, and so much dwelt upon,—though supported by erudite Dons and Archbishops, they break down on the first examination. Indeed they could only be entertained at all by those whose knowledge of language is confined to Latin and Greek, besides their mother-tongue, of the leading principles of which, however, they are generally in a state, of profound though conceited, ignorance. A few answers to these *erudite* arguments will be found in the Phonetic Journal, Vol. 23, (1864). See "Essays on the Analogy of Languages."

If the barriers raised by the caprices of the prevailing heterography against the art of reading are discouraging, still more formidable is the obstruction they offer to acquiring the art of writing. It is really high time that the written word should be a correct unmistakable photograph, and no longer an impudent caricature of the word it represents, and that when a child sees a word for the first time, it should be able to determine its accurate sound; and when required to write a word it has never seen, it should so write it at once, that another child should be able to read it correctly.

How much time would be saved for more important purposes, how much ill-feeling against school and aversion to study in general would be avoided by introducing truth and simplicity in spelling, may be easily imagined by those who remember the many weary and distressing hours they spent in their childhood over dull books, learning by heart uninteresting columns of words conveying no ideas to their minds, and how many scrapes they got into for not always remembering the trivial fact, whether the *e* came before the *i* in *receive* or *believe;* for alas! in the orthodox English spelling each word requires a special effort of the memory; and more memory is wasted on this unprofitable labor than would be sufficient to learn the science of Geometry, or Natural Philosophy, or Chemistry, or Botany, in which sciences, at least, interesting facts and natural analogies come to its assistance, awakening at the same time the latent powers of observation.

CORRESPONDENCE.

YEDO, JAPAN,
30th September 1879.

DEAR SIR,

I beg to acknowledge with thanks, on behalf of the Asiatic Society of Japan, the receipt of three numbers of the Journal which you have been so good as to send us, and accept gratefully your offer to send it to us regularly in future.

In reply to the questions contained in your letter of the 10th August, I regret not to be able to give any encouraging information with respect to the adoption of the Roman alphabet by the Japanese in writing their own language. The great difficulty which would stand in the way of such a much-to-be-desired reform is the continual

introduction into the modern newspapers and government notifications, &c., of new terms derived from the Chinese, which are not easily recognized unless written with Chinese characters. Recently the Minister of the Interior had occasion to instruct the local specials to use such derived words as little as possible in telegrams, but to substitute native Japanese words, because the telegrams are transmitted in *kana* (syllabic Japanese characters) and the terms of Chinese origin are not understood. But this is the only step taken by the government towards restricting the use of Chinese words, and in its official documents it shows no disposition to prefer Native Japanese words. Unless Japanese can be understood when written in *kana* of course it would be equally importance to understand it when Romanized.

Dr. Hepburn's system of transliteration is followed more or less by most foreigners in writing Japanese words which they have occasion to use, and also by many Japanese, but few persons follow it with exactness. Like all other systems proposed it can only be used by a person who knows something of the language, and his rules are frequently disregarded by newspaper writers. There is no consistency amongst foreigners, partly I think because they fancy that Dr. Hepburn's system is phonetic, and that consequently they have only to follow their own ears to write in accordance with it, or at least in some way that will represent the Japanese sounds. His system is however a combination of a phonetic method with the original Japanese spelling. Other writers on the language, such as the Rev. Dr. Brown, Mr. W. G. Aston and myself, have not agreed with his appreciation of Japanese sounds, and each of us has had a system of so-called phonetic spelling of his own. Mr. Aston in the second edition of his grammar

of the written language gave up phonetic spelling for words of Japanese origin, while retaining it for Chinese words. For Japanese words he followed the native spelling according to the *kana*. It seemed to myself, in common with some other students of the language, that it was inconsistent to use two systems concurrently, and I have advocated during the past 18 months the adoption of the Japanese spelling for all words, no matter what their origin. A paper on the subject which I read before the Asiatic Society of Japan early in May last will explain this system, and I take the liberty of sending you a copy by this mail. Considerable opposition has been made by those who are not acquainted with the language, and also by some who know it well, but while the alternatives which they propose are mostly arbitrary systems of their own, I maintain that the transliteration according to the *kana* has the authority of Japanese usage to support it, and that if the Japanese themselves ever adopt the Roman character, they will probably adopt similar principles to those I advocate although, in a few instances they may dissent from the values I put upon some of the *kanas*.

Dr. Hepburn is at present engaged in preparing for the press his translation of the new Testament into Japanese, romanized according to the system used in the second edition of his Dictionary, with slight modifications.

I remain,

Yours' faithfully,

ERNEST SATOW.

THE LATÍFAS OF BÍR BAR.

I.

Ek din khidmatgár ne pán lagá-kar Akbar Pádsháh ke ḥazúr meṉ rakhá jo-ki pán par chúna ziyáda thá, kháte hí ṭabí'at Pádsháh kí ná-khush húí ; khidmatgár ko ṭalab kar ke farmáyá, ki " bázár jákar páo ásár chúná lá," us ne fauran páo ser chúná kharidá, aur cháhtá thá' ki Pádsháh ke ru-ba-rú lejáe, Ittifáqan Bír Bar nám ek brahmán, ki usko chúna kharidte húe dekhtá thá, bolá ki, " is chúna ko kyá karegá ?" Us ne kahá, ki Pádsháh ne maṉgwáyá hai, Bir Bar ne kahá, " agar zindagi apní cháhtá hai, to isíwaqt páo ser ghí pí já, aur yih chúná Pádsháh ke pás lejá." Gharaz khidmatgár usíṭarh 'amal meṉ láyá, aur chúná ḥazur ke ru-ba-ru legayá. Pádsháh ne fármáyá ki yih sab chúná mere sámne khá-le. Chunánchi muwáfiq ḥukm Pádsháh ke tamám chúna ko pání meṉ gholkar kháyá; us ke kháte hí uská peṭ chal paṛá, aur yih hí bá'is zindagí ká húá. Pádsháh ne farmáyá, ki " sach kih, peṭ kyoṉkar járí húá," úsne tamám sarguzasht mufaṣṣal 'arz kí. Pádsháh ne farmáyá ki, Bír Bar ko láo ḥasbul-ḥukm Pádsháh ke, Bír Bar ko ḥázir kiyá, Pádsháh ne Bír Bar se daryáft kiyá ki tú ne yih amr kyúnkar jáná thá. Bir Bar ne 'arz kí, ki maiṉ-ne apní 'aql se ma'lúm kiyá thá, ki Pádsháh ne jo chúna is se mangáyá hai, sháyad khidmatgár ne pán i kháṣa i sarkár meṉ chúna ziyáda ḍálá hai isliye, iskí sazá ke wáste chúná ṭalab kiyá hai, maiṉ ne isko ghi piláyá, tá-ki dast ájáe, aur khidmatgár zinda rahe, pas Pádsháh ne usíwaqt se use naukarí meṉ rakh liyá, aur farmáyá ki aise 'aqlmand ádmi Pádsháhoṉ kí khidmat men rahne cháhiyeṉ. Us roz se wuh brahman musammà ba-Bír Bar majlis-i-sháhí meṉ ḥázir rahne lagá.

II.

Ek din Akbar Pádsháh ne Bír Bar se farmáyá, ki musalmán ko hindú karke láo, Bir Bar ne, ek hafta kí muhlat cháhí. Pádsháh ne qabúl kí. Jab-ki chha roz guzar gae, sátweṇ din Bír Bar, ek ghoṛá lekar daryá par gayá, aur usko ghusl karáne meṇ mashghúl húá. Ittifáqan Akbar Pádsháh bhí daryá par já pahonche, farmáyá, ki "ai Bír Bar! kyá kartá hai,?" 'arẓ kí, ki "Jahán Panáh is ghoṛe ko iswáste ghusl karátá húṇ ki, gadhá ho jáe." Pádsháh ne farmáyá ki "ai ahmaq! kahíṇ ghoṛá bhi gadhá hotá hai? Bír Bar ne 'arẓ ki "Jaháu Panáh! Musalmán Hindú kyonkar hogá?"

III.

Ek din bahut se ádmiyoṇ ne, ki rú-ba-rú Pádsháh ke ḥáẓir the, 'arẓ kiyá, ki jo muqaddama sarkár meṇ hotá hai, síwáí Bír Bar ke, aur kisí-ko ḥukm ṣádír nahíṇ hotá, iská kyá sabab hai? báwajúde-ki sarkár meṇ ek se ek 'aqlmand ziyáda maujúd hai. Pas ham cháhte haiṇ, ki ham sab par irshád hotá rahe. Chúnánchi usíwaqt Pádsháh ne farmáyá, ki "tukhm tamám banáspati ká láo," Fauran tamám 'aqlmand, aur kárpardázán i rutqfutq pádsháhí ús tukhm ki talásḥ meṇ mashghúl húe. Ek muddat dastiyáb na húá, ákhirash Bír Bar ko ḥukm húá, ki banáspatí ká bíj láo. Bír Bar ne, do roz ke muhlat cháhí, tamám ádmí aur Pádsháh, hairán rahe, ki yih kyonkar do roz meṇ is kám ko anjám degá. Gharaz tísre din Pádsháh ne Bír Bar ko ṭalab karke, farmáyá ki "banáspatí ká bíj láyá? Bír Bar ne 'arz kí, ki "ḥáẓir hai." Tamám ádmí díwán-i-ám meṇ ki ḥáẓir the, sab ke sámne Bír Bar ne apní Gangá-jalí ko háth meṇ le-kar buland kiyá, aur ús-meṇ se Gangá-jal, zamín par dálá, aur kahá ki "yihí banáspati ká bíj hai." Pádsháh ne kahá "sach hai, baghair pání ke kuchh chíz paidá nahiṇ hotí;" sab admiyoṇ ne ta'ajjúb kiyá aur áfríṇ kahí.

IV.

Ek din Akbar Pádsháh ne darbar-i-'ám meṇ ḥukm farmáyá, ki "sab pattoṇ meṇ kaunsá pattá bará hai? dáná muwáfiq apní apní ráe ke "kela" wa "arwí" tajwíz karke cháhte the, ki ḥaẓúr meṇ 'arz kareṇ; lekin chún-ki kẖátir-jama' nahíṇ húí thí aur dil meṇ yih kẖayál thá, ki aisá na ho, ki koí pattá in se bará ho, isliye 'arẓ nahíṇ kar sakte the. Gẖaraz, ki Bír Bar ko ḥukm húá ki 'arẓ karo. Bír Bar ne 'arz kí, ki "sab se bará pattá nágar bel ká hai, jo Pádsháh ke múṇh tak pahunchtá hai." Sab-hoṇ ne áfrín kahí.

V.

Ek din Akbar Pádsháh ne sab ádmíyoṇ se majlis meṇ farmáya, ki "phúloṇ meṇ kaunsa phúl bihtar hai? sab ádmi lájawáb húe, 'akhír-i-kár Bír Bar tak naubat pahonchí, Bír Bar ne kahá ki sab phúloṇ meṇ wuh phúl bahtar hai, ki us se tamám álam ká libás taiyar hota hai, Jahán Panáh ne qabúl kiyá.

VI.

Ek din Akbar Pádsháh ne Bír Bar se farmáyá, ki daryáoṇ meṇ kaunse daryá ká pání bihtar hai? Bír Bar ne 'arẓ kí, "ki Jahán Panáh! daryáe Jaman ká," Pádsháh, ne farmáyá, ki "tumháre maẓhab aur dín meṇ to Gangá ke pání ko sab se bihtar kahte haiṇ; tú ne usko kiswáste bihtar na kahá?" Bír Bar ne phir 'arẓ kiyá, ki "Jahán Panáh! áb-i-Gang pání nahíṇ balki amrit hai.

VII.

Ek din Akbar Pádsháh ne dast-i-mubárik se darbár-i-'ám meṇ zamín par kẖaṭ khenchá, aur farmáyá, ki "is ko chhotá karo, lekin háth se is kẖaṭ ko hargiz na miṭáná." Tamám ádmí ḥairán rahe; jab naubat Rájá Bír Bar kí pahunchí to us ne fil-faur us kí barábar ek kẖat bará

khenchá, aur pahle khat ko na-chheṛá. 'Ádmiyoṉ ne dekhá, aur kahá, " dar-haqíqat pahlá khat chhotá hai."

VIII.

Ek din Rájá Bír Bar ḍeorhí khás par ḥáẓir húá, aur cháhá, ki ḥaẓúr meṉ ḥáẓir howe, magar chobdároṉ waghaira ne jáne na diyá, aur mana' kiyá. Rája Bír Bar ne chobdároṉ ko samjháyá, ki Jahán Panáh náráẓ honge, ki Bír Bar ko kyoṉ na-ḥáẓir hone diyá, tum ko lázim hai, ki mujhe jáne-do, áj jo in'ám mujhko milegá, nisf tumheṉ dúngá aur niṣf maiṉ lúnga ; unhoṉ ne bá'd takrár ke niṣfí wa chahárum waghaira ke jáne diyá. Gharaẓ Bír Bar ne sawál-o-jawáb se Pádsháh ko khush kiyá, ḥukm húá, ki Bír Bar ko in'ám do, Bír Bar ne 'arẓ kí, " áj fidwí ko pán-sau júte ká in'ám 'aṭá ho," Pádsháh ne ḥukm diyá ki muwáfiq 'arẓ Bír Bar ke in'ám pán-sau júte ká mile, aur muwáfiq dar-khwást Bír Bar ke 'amal meṉ láo. Bír Bar khwája-sará ko hamráh lejákar, pás chobdároṉ deorhí ke pahonchá, aur kahá, ki ḍhái-sau to in chobdároṉ ko do, aur chahárum ḍeorhí i doyam ko ; aur cḥahárum ko khwája sará ke pás báqí rakho, ki áyinda kám áwenge.

IX.

Ek din Akbar Pádsháh ne díwán i 'ám meṉ Rája Bír Bar se farmáyá ki, tá'dád sitároṉ aur miyána zamín ká, aur kamí, beshí, mard 'aurat kí, ki kisqadar 'aurat, aur kitne mard, 'álam meṉ haiṉ, mufaṣṣal 'arẓ karo " Rája Bír Bar ne 'arẓ kí, ki " ta'dád sitároṉ kí muwáfiq báloṉ bárík ke, jis qadar ki úpar máda gáo ke haiṉ ; pas likhne wáloṉ ko ḥukm ho ki ḥisáb kareṉ ; aur miyána zamín ká yih-hí hai ki, jahán maiṉ khaṛá húṉ ; jaríb khenchne-wáloṉ ko ḥukm ho, ki jaríb kareṉ ; aur shumár mard-wa-'aurat, ká bahut ásán hai, lekin in khwája saráoṉ ko kaunsí daf'a meṉ likhná cháhiye?

Gharaz tínon muqaddma faisal húe, aur Jahán Panáh mahlsará men dákhil húe.

X.

Ek din Akbar Pádsháh ne Bír Bar se farmáya, "ki bail ká dúdh láo," ? Bír Bar ne qabúl kiyá, aur ghar men ákar bahr i tafakkur men mustagharq húá. Rája Bír Bar kí jorú, ki 'aqíla thí, jáná, ki sháyad Pádsháh ne kuchh daryáft kiyá hai, aur isko jawáb nahín áyá; náchár Bír Bar se púchhá ki "kis fikr men pare ho? mujhko ma'lúm hotá hai, ki Pádsháh ne kuchh kahá hai, tumse úská jawáb nahín diyá gayá." Bír Bar ne kahá, "sach hai, Pádsháh ne kahá hai, ki bail ká dúdh láo;" ahliya Bír Bar ne kahá, wá iská jawáb kyá muskil hai? tum kuchh fikr na karo main is kám ko anjám de-dúngí." Chunánchi uskí jorú i nek-khú ne subha hí úth-kar tamám zewar aur párchahái 'umda 'umda pahan kar aur do chár kapre háth men lekar wahán pahunchí, jahán Pádsháh mahl par baitha karte the, aur níche daryá bahtá thá; us daryá men un kapron ko jo háth men legayí thí, dhone lagí. Pádsháh ne úpar se dekhá, aur kahá, "ki ai nek-bakht! tú jo ba ín shán-o-shaukat kapre dhone áí hai, agar apní laundi ko bhej-detí, to wuh kapre dho le-játí." Us ne kahá "Jahán Panáh! koí laundí maujúd nathí, aur main iswáste dhone áí hún ki mere kháwind ke larká paidá húa hai."

Pádsháh ne kahá, "ki ai nek-bakht! kahín mardon ke bhí larká paidá hotá hai?" isne jawáb diyá "Jahán Panáh kahín bail ke bhí dúdh hotá hai?" Pádsháh ne bafaur sunne is bát ke daryáft kiyá, ki yih ahliya Bír Bar kí hai; usíwaqt hukm diyá, ki ek ghorá wáste sawárí Bír Bar ke isko in'ám men do, tá-ki yih sawár hokar rawána ghar ko howe.

XI.

Ek din Akbar Pádsháh ne Rája Bír Bar ko ḥukm diyá, ki "agar tú musalmán ho jáwe, to bahut in'ám páwe." Bír Bar ne 'arẓ kiyá, ki kal jawáb dúṅgá. Wahán se rukhsat hokar báhar áyá aur tamám khákrobon ko bulákar kahá ki "Pádsháh ne ḥukm diyá hai, ki sáre ḥalál khoron ko musalmán karúngá, tum hoshiyár rahná." Pas bafaur sunne is bát ke, sab ḥalálkhor jama' hokar rú-ba-rú Pádsháh. ke gae, aur 'arẓ kiyá, ki "ham logon ko, Islámí mazhab qabúl nahiṅ hai," Bír Bar ne 'arẓ kiyá ki" Jahán Panáh! jab yih log qabúl nahíṅ karte, pas dúsrá káheko qábúl karegá?"

XII.

Ek din Akbar Pádsháh ne Bír Bar se farmáyá, ki jahán men andhe ziyádá haiṅ, yá sujháke?" 'arẓ kiyá "Jahán Panáh! andhe ziyáda haiṅ." Farmáyá "kyon-kar?" 'arẓ kiyá, ki "muḥarriroṅ ko mere sáth kar-díjíye, áj hí imtiḥán húá játá hai." Gharaẓ Bir Bar muḥarriroṅ ko hamráh lekar, múnjh háth meṅ le, bázár men ja-baiṭhá. Jitne ádmí us ráh se guzarte the, ankhon se múnjh baṭṭe dekhte the, aur púchhte the, ki "Bir Bar! kyá kaṛ-rahe ho?" Bir Bar muḥarriron se kahtá thá, ki likh-do ba-daf'a i Kúrán (yá'ní andhon ki mad men) isko; aur thore log the, ki dekhte the, aur kahte the, ki Bír Bar apne háth se rassí taiyár kar rahe haiṅ, Bír Bar kahtá thá, ki likh-do ba-dafa' i bínáyán (yá'ní sújhákon kí mad men) Gharaẓ subḥ se shám tak, jitne andhe aur sújháke áe the, muḥarriron ne Padsháh se kahá aur likhá-dikháyá, to dar ḥaqíqat andhe ziyáda nikle. Pádsháh ne kahá, ki sach hai, andhe ziyáda haiṅ.

XIII.

Ek din Akbar Pádsháh wáste sair jangal ke sawar húe thorí dúr jákar kyá dekhte haiṅ, ki ek gánwárí ke bachcha

rásta meṇ paidá húá, aur us ne us bachcha ko ṣáf karke god meṇ le-liyá, aur wahán se rawána húí. Pádsháh is mu'ámala 'ajíb-o-gharíb ko dekh-kar ḥairán húe, aur dil-meṇ khayál kiyá, ki hamárí begamoṇ ke jab bachcha paidá hotá hai, to niháyat nakhra aur náz kartí haiṇ. Gharaẓ Pádshah ne bolná chhoṛ diyá! wuh niháyat ḥairán húíṇ, aur sab ne báham mashwara kar-ke, Bír Bar ko bulwáyá, aur us se is amr ká ẓikr kiyá. Bír Bar ne kaha, ki sab máliyoṇ ko ḥukm do, ki koí bágh meṇ pání na de. Al-gharẓ usí-waqt ḥukm húá, aur ta-muddat i daráz bághoṇ meṇ pání na diyá gayá; sab bagh khushk ho-gae. Ek roz Pádsháh wáṣṭe sair ke jate the. Ittifáqan bághoṇ par jo naẓr paṛí, to kyá dekhte haiṇ, ki sab khushk paṛe haiṇ. Pádsháh ne daryáft kiyá, to ma'lum húá ki ek muddat se begamóṇ ne kul máliyoṇ ko mauqúf kar-diyá hai. Pádsháh ne begamát se daryáft kiyá; unhoṇ ne jawáb diyá, ki "wuh darakht jo jangal ke haiṇ khud ba-khud kyoṇ sar-sabz rahte haiṇ, in darakhtoṇ meṇ kyá fakhr hai?" Pádsháh ne kahá, ki yih bágh ke haiṇ, begamoṇ ne jawáb diyá, ki aise hí 'auratoṇ ká ḥál hai, ki wuh jangal ke haiṇ, ham log shahṛ ke haiṇ. Fil-hál Pádsháh khúsh húe.

XIV.

Akbar Pádsháh ne Brahmanoṇ ko ḥukm diyá, ki yih log qabar khodá kareṇ. Ek muddat tak khod-te rahe. Jab niháyat tang húe, to Bír Bar se ẓikr kiyá, ki ham log niháyat tang á gae haiṇ. Bír Bar ne kahá jis roz bárish ho, us roz tum log já-kar bahut gaṛhe khod ḍalo. Unhoṇ ne isí-tarh 'amal kiyá. Ittifáqan, Pádsháh ká guẓar udhar húá, to kyá dekhte haiṇ, ki sad-há qabreṇ khudí húí taiyár haiṇ. Pádsháh ne daryáft kiyá, ki yih kyá hai? Logoṇ ne bayán kiyá, ki brahman log kahte haiṇ, ki musalmanoṇ ko, marná aur hameṇ gárná iswáṣṭe khod rakheṇ hain, ba qaulí ki

" Pesh az marg wá-wailá." Gharaẓ Pádsháh ne ḥukm diyá, ki in logoṉ se qabar na khudwaí jáe.

XV.

Akbar Pádsháh ne Banyoṉ ko ḥukm diyá, ki yih log chaukidárí kiyá kareṉ. Baniye niháyat ḥairán húe, aur chaukídárí karne lage. Akhir Bír Bar se sáil húe, ki ham bahut tang haiṉ, koí tadbír batlao. Bír Bar ne kahá, ki " pagṛí chútaroṅ se báṅdho, aur paijáma sir par ḍalo, aur rát ko áwáz do, ki án paṛí hai, án paṛí hai." Ittifáqan, usí roz, Pádsháh shab ke waqt jo sawár hue, to kyá dekhte haiṅ, ki sab chaukídár is ḥal se haiṉ ; aur áwáz dete haiṅ ki " án paṛí hai." Pádsháh ne daryáft kiyá ki yih kyá hai ? Uṇhoṉ ne jawáb diyá, ki " ham log Baniye haiṉ, bhalá sipáhí hote, to baniye káheko kahláte, máre dahshat ke ham log áp ghabráte haiṉ." Pádsháh ne kahá, ki in logoṉ ko mauqúf kiyá jáe.

XVI.

Ek din Akbar Pádsháh ne Bír Bar se kahá, ki ek roz aisí hansí kar, ki kisí ne na kí ho, aur áj tak na húí ho. Bír Bar ne do mahine kí muhlat cháhí. Bír Bar apne ghar áyá, aur dúsre roz Pádsháh ke háṉ khabar pahunchái, ki Bír Bar niháyat bímár, aur ním-ján ho-gayá hai. Pádsháh ko niháyat fikr paidá húá. Gharaẓ 'arṣa i pandrah roz meṉ phir khabar Pádsháh ke háṉ pahunchái,, ki Bír Bar baikunṭh-báshí ho-gayá ; phir to Pádshah ko niháyat hí gham o alam húá, aur dil meṉ kahne lage, ki sháyad, us hansi ke fikr meṉ mar-gayá ho, maiṉ ne ná-haqq us se is-tarḥ kí bát kahí, ki ádmí háth se gayá. Alqiṣṣa, Bír Bar ne yahắṉ ek surang apne ghar se, qal'a tak, taiyár karái, aur us meṉ ek gadha ko is tárh sadháyá, ki wuh surang ke andar jáe, aur wápas á jáe. Jab surang taiyár ho-gaí tab Bír Bar ek roz, rát ko andar qal'a ke gayá, aur wahắṉ já kar, ek panwárí se

gilorí kharíd kí, aur ek rupiyá in'ám ká diyá. Pánwárí ne jáná, ki yih shakhs koí amír hai, aur pursán i hál húá, ki "áp kahán se tashríf láe? kahán rahná hotá hai? main pahchántá húń lekin kah nahín saktá; áp farmáiye. Bír Bar ne kahá, ki "main Bír Bar húń, aur jannat men rahtá húń. Lekin kisí se kahná nahín. Yih kah-kar wahán se rukhsat húá. Dúsre roz phir áyá, aur ek gilorí khái aur do rupiya usko diye, aur wahán se rukhsat húe. Usne usí waqt Pádsháh se jákar 'arz kíyá, ki "Jahán Panáh! do roz se Bír Bar átá hai, aur ek gilorí khá játá hai, aur kabhí ek rupiyá, aur kabhí do rupiya detá hai, aur kahta hai, ki main jannat men rahtá húń." Pádsháh ba-faur sunne is khabar i farhat-asar ke, niháyat khúsh húe, aur ta'ajjub kiyá, aur us-se kahá, ki ab-ke áwe to mere pás zarúr láiyo.

Tísre roz phir Bír Bar us panwárí ke pás áyá, aur ek gilori khái. Panwárí ne kahá, "áp zará thahar jáen, kiswáste ki Pádsháh ne ápko bulwáyá hai." Bír Bar ne kahá "áj to nahín, kal men mil-áúń-gá merá salám hazúr men kariyo, aur kahiyo, ki wuh zarúr kal házir hogá. Yih kah-kar Bír Bar rawána húá. Panwári ne harchand cháhá, ki usko Pádsháh ke pás le-jáún, lekin us ne ek na suní Algharaz chauthe roz Bír Bar hasb i wá'da panwárí ke pás áyá. Panwárí ne usko Pádsháh ke pás pahunchayá. Pádsháh Bír Bar se mil-kar niháyat khúsh húe, aur farmáne lage ki "tú mere taín bhí bahisht kí sair karáo, aur zarúr zarúr le chal." Bír Bar ne 'arz kiyá, ki wahán jáná bahut mushkil hai, jis tarh main kahún, us tarh karná pare-gá warna bahut mushkil pare-gí. Pádsháh ne manzúr kiyá, aur kahá, ki "kuchh hí ho, mere taín bahisht ki sair karáo." Algharz Bír Bar ne Pádsháh se kahá, ki rástá men shaitán satáegá, aur kahegá, ki Pádsháh salámat, kahán chale? tum ko kyá ho-gayá hai?-aur yih kyá dil men áyá hai? Gharz isí-tarh se Shaitán satáe gá, Hazúr ek na sunen aur rástá men hargiz na bolen, warna

darmiyán meṉ gir-paṛen-ge." Pádsháh ne manẓúr kiyá, Bír Bar ne unkí áṅkhoṅ par paṭṭí bándhí, aur múṅh siyáh kiyá aur ḍáṛhí katrí, aur gadhá par sawár karáe-kar, surang kí ráh se apne ghar ko legayá. Jo ki rát thoṛí thí phir ghar kí ṭaraf se gadhé ko rawána kiyá, aur áp ghar meṉ baiṭh rahá. Jab ṣubḥ húí to gadhá surang meṉ se niklá, aur tamám qal'á meṉ phirne lagá. Logoṉ ne dekhá ki Pádsháh gadhe par sawár haiṉ, aur 'ajíb shán-o shaukat se phir-rahe haiṉ—máre dahshat ke koí pás na játa thá. Wazír wa umará dúr se kahte the, ki Jahán Panáh! áp ko kyá húá hai? kidhar játeho? kis par sawár ho? Lekin Jahán Panáh kis kí sunte the, unko to apne gir kar marne ká khayál thá, in logoṉ kí áwáz ko shaitání áwáz tasawwur karte the. Jab wazír wa umará tang áe, ki Pádsháh salámat ek nahíṉ sunte haiṉ láchár, ek wazír ne ján hatelí par rakh-kar Pádsháh kí ánkhoṉ par se paṭṭí hatá dí. Jab to Pádsháh salámat ne khwáb i ghaflat se ánkh kholí, aur dekhá to gadhe kí sawárí hai, aur wuh hí qal'a i shahr i Dihlí hai, aur apní shakl ko jo dekhá, to 'ajíb kaifíyat kí hai, niháyat dil meṉ sharminda húe, láchár mahl meṉ dákhil húe. Dúsre roẓ Bír Bar ḥáẓir húá " aur ádáb bajá láyá. Pádsháh ne farmáyá ki yih kyá gustákhí hai? Bír Bar ne jawáb diyá, ki " Jahán-Panáh! áp ne farmáyá thá, ki koí aisí hansí kar, ki jo ájtak na kí ho" Pádsháh lá-jawáb húe.

XVII.

Akbar Pádsháh ne Bír Bar se púchhá, ki " Bír Bar laṛáí ke waqt kya kám átá hai?" Bír Bar ne jawáb diyá ki " Jahán Panáh! Ausán kám áte haiṉ." Pádsháh ne kahá, " ai aḥmaq! Ausán kyá kám áinge, jab hatyár na hogá?" Bír Bar ne kahá " ázmá lijiye."

Algharaẓ, Pádsháh ne ṣhab ke waqt ḥukm diyá, ki kal subḥa ko koí ghar se báhar na nikle. Dúsre roẓ, bahut subh,

ek mast háthí chhoṛá, aur údhar se Bír Bar átá thá. Bír Bar ne dekhá ki háthí átá hai, aur kuchh pás nahíṉ hai. Ittifaqaṉ, kahíṉ kuttá ráh meṉ sotá thá, úskí ṭáng phira-kar háthí ke máthe par márá, háthí úlṭá phir gayá. Uske píchhe yih bhí já maujúd húe aur 'arz kiyá, ki "Jahán Panáh! Ausán kám áte haiṉ." Pádsháh lá-jawáb húe.

XVIII.

Ek din Akbar Pádsháh ne Bír Bar se koí bát kahkar úská jawáb púchhá. Bír Bar ne wuh jawáb diyá, ki jo Pádsháh ke dil meṉ ṭahrá thá; sunkar Pádsháh ne kahá ki yih-hí bát mere bhí jí meṉ áí hai. Bír Bar ne púchhá ki "Pír Murshid yih wuh-hí bát hai, ki "Sau siyáne, ek mat." Pádsháh ne kahá, ki masl yih bhí to mashhúr hai "Sír sír 'aql, gur gur Bidyá" Phir Bír Bar ne 'arẓ kí, ki "Jahán Panáh! mizáj meṉ áwe, to is bát ko ázmá líjiye." Farmáyá, "bahut achchhá."

Itní bát sunte hí, Bír Bar ne shahr meṉ se sau 'aqlmand bulá bheje, aur do pahar rát ke waqt Pádsháh ke ḥaẓúr meṉ únheṉ khálí ḥauẓ batá-kar kahá. Ḥaẓúr ká ḥukm hai, isí-waqt har-ek ádmí ek ghaṛá dúdh ká bhar-kar is ḥauẓ meṉ lá-ḍále.

Ḥukm i Pádsháhí ko sunte hí har-ek ne, apne jí meṉ yih bát samajhkar, ki jahán ninnánweṉ ghaṛe dúdh ke honge, ek ghaṛá pání ká kyá má'lúm hogá, pání hí lá-ḍálá.

Bír Bar ne Pádsháh ko dikháyá. Pádsháh ne in sab se kahá, ki "tum ne kyá samajhkar, mere ḥukm ko na máná? sach kaho; nahíṉ, be-ṭarḥ pesh áúngá. In meṉ se har-ek ne háth bándh bándh-kar kahá, ki "Jahán Panáh! khwáh máriye khwáh chhoriye, ghulám ke jí meṉ yih bát áí, ki "jahán ninnánweṉ ghaṛe dúdh ke honge, wahán ek ghaṛá pání ká kyá

má'lúm hogá?" Yih bát sab kí zabání sunkar, Pádsháh ne Bír Bar se kahá, ki jo kánoṉ suní thí, so ánkhoṉ dekhá, ki

"Sau siyáne ek mat."

XIX.

Ek din Akbar Pádsháh Bír Bar se náráẓ hogaye the; us roẓ se Bír Bar ne bhí darbár meṉ jáná chhor-diyá thá, balki apná shahr chhoṛ-kar kisí aur mulk meṉ jákar chhip gayá. Jab ek muddat guẓar gaí, to Pádsháh ko niháyat iẓṭiráb húá; harchand talásh karáyá, par kahíṉ patá nahíṉ lagá.

Ákhirash har ek mulk ke Padsháh ke nám ek ek kharíta likh bbejá, ki Jahán Bír Bar ho, rawána karo. Har ek mulk se jawáb áyá ki yahán Bír Bar nahíṉ, warna fauran rawána kiyá játá. Pádsháh láchár húe, dil meṉ fikr karne lage. Phir unko yih laṭífa yád áyá aur muḥarriroṉ ko ḥukm diyá ki har ek Pádsháh ko likho ki hamáre daryáoṉ kí shádí hai, pas tumko bhí lázim hai, ki apne apne daryáon ko wáste shámil hone shádí ke rawána karo. Ḥasb-ul-ḥukm Pádsháh ke muḥarriroṉ ne har ek Pádsháh ko yih hí likhá.

Chunánchi har ek Pádsháh is 'ibárat ko dekh-kar goyá húá ki yih daryáoṉ kí shádí kaisí hai? aur ham apne daryáoṉ ko kaise rawána kareṉ? Gharaẓ kisí se jawáb na ban-áyá.

Jiṣ mulk meṉ ke Bír Bar rú-posh thá, Bír Bar ne suná ki áj kal Pádsháh i is mulk ko niháyat tashwísh hai, ki apne daryáoṉ ko kaise rawána kareṉ. Chunánchi Bír Bar ne Pádsháh se jákar kahá, ki "áp yún likhiye ki hamne apne daryáon ko rawána kar diyá hai, aur 'anqaríb hai ki ápke shahar meṉ dákhil húá cháhte haiṉ; pas ápko lázim hai ki apne kunoṉ ko istiqbál ke wáste jald rawána kareṉ." Jab yih 'ibárat Pádsháh ne parhí, usí-waqt jáná kí Bír Bar is mulk meṉ hai; fauran ṭalab kiyá. Bír Bar ákar maujúd húe.

XX.

Ek din Bír Bar Pádsháh se náráz ho-kar kisí gánw men já chhipá thá. Jab chand roz guzre, to Pádsháh ko niháyat iztarábí húí aur talásh kiyá, patá na lagá. Láchár Pádsháh ne yih tajwíz lagáí, ki ek ek bakrí lághar-andám aur niháya umda tamám díhát ke zamíndáron ko de dí, aur har se yih kah-diyá, ki "dekho yih bakrí na to farba ziyáda ho, aur na kam-zor ho, is ká jism aisá hí rahe, warna tum logon par jurmána hogá."

Sunte hí is bát ke wuh log kahne lage, ki "jaisá hazúr ká hukm ho, waisá hí 'amal men áwegá;" yih kah-kar sab log apne apne ghar ko rawána húe.

Jab muddat daráz guzar gaí, to Pádsháh ke pás bakriyán lekar áe. Pádsháh ne dekhá, to koí bakrí niháyat farba thí, aur koí niháyat kam-zor.

Algharaz ek gánw kí bakrí jaisí dí thí, waisí hí pái. Us se daryáft kiyá aur dhamká-kar púchhá, kí "túne isko kyá khiláyá thá?" Us ne kahá ki "Jahán-Panáh, main is bakrí ko bahut kuchh khilá-kar zará sher ko dikhá-diyá kartá thá, is sabab se yih jú-kí-tún rahí."

Pádsháh ne kahá, já, Bír Bar ko jo tere gánw men hai bhej-de." Us ne manzur kiyá. Bír Bar á házir húá.

XXII.

Ek din Sháh Jahán Pádsháh ne ibtidáí jalús men hukm farmáyá, ki "koí aulád Bír Bar se rahá ho to us ko láo." Ek shakhs házir thá; Pádsháh ne hukm diyá ki "baith-já."

Wuh shakhs baith-kar qálín par nazar karne lagá, aur únglí se khathái qálín ko dekhne-lagá. Pádsháh ne farmáyá ki "kyá dekhtá hai?" to 'arz kí "apne báp ko dekhtá hún, ki in qálínon men gum húá hai."

Pádsháh ne farmáyá ki " tere báp ko paidá kar-dún, to tú kyá degá ? " 'arz kí ki " nisfá nisf."

XXIII.

Rája Bír Bar ke marne ke ba'd Akbar Pádsháh ne kisí amír ke háth mátam-pursí ká khil'at mutawaffí ke bete musamma Dhír Dhar ke pás bhejá.

Amír i mausúf 'uzr-khwáhí ke ba'd wuh khil'at use pahnákar ba-hazúr i Jahán-Panáh házir áyá

Zubán i faiz-tarjumán se irshád húá, ki " Dhír Dhar ! Bír Bar ke haqq men koí filbadíha kah ; us ne 'arz kí—

Dúhrá.

" Sobhá sab darbár kí le-gae Bír Bar bír,
Gokal sen har uth gae, páchhe áe amír."

Hazúr ne farmáyá, ki dúsrá pad yún kahá hotá, ki

" Bhichchak sab rája bahe, kangál aur amír."

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s
پ	p	ش	sh
ت	t	ص	ṣ
ٹ	ṭ	ض	ẓ
ث	s̲	ط	ṭ

ج	j	ط	ṭ
چ	ch	ع	ʻ
ح	ḥ	غ	gh
خ	kh	ف	f
د	d	ق	q
ڈ	ḍ	ک	k
ذ	ẕ	گ	g
ر	r	ل	l
ڑ	ṛ	م	m
ز	z	ن	n
ژ	zh	ں	ñ
		و	w or v
		ہ	h
		ي	y

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
اٰ		à
ي	(majhúl)	e
ی	(ma'rúf)	í
ای	(diphthong)	ai
و	(majhúl)	o
وُ	(ma'rúf)	ú
او	(diphthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must however remember to substitute "q" where Forbes uses a dotted "k".

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

Words having the form ضلع or دفع are written as zila' daf'a.

Words having the form جمعہ or دفعہ are written as Jum'a; daf'a.

VI. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyds Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their sub-

scriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the " Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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THE

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ROMAN-URDÚ JOURNAL.

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ROMAN-URDU IN OUR COURTS AND RECORD-ROOMS.

In previous numbers of the Journal we have reviewed most of the bearings of the Roman-Urdú movement, but we have purposely delayed our remarks on the adoption of the Roman character in our Courts and vernacular records.

We have acted thus for various reasons, among which two may be noted as the most important. In the first place, our whole movement is a revolt and a protest against the mean and degrading view which regards Indian education as a mere preparation for the Kachahrí,—a State-provided means of obtaining Government service. Secondly, we are fully aware that serious difficulties will attend the substitution of one character for another throughout a complicated and wide-spread system of official record. The measures we have advocated up to—but excluding—this stage have had nothing in them to alarm the most timid, or to vex the most indolent. This or that objection may have been put forward against them, but in sober reality the difficulties in their way are purely imaginary. It would be the easiest thing in the world for the Panjáb Government, or for any other of our Indian Provincial Governments, to issue a circular, calling the attention of its officers and of the native community to the value of the Roman Alphabet as an *alternative* system of writing; and placing, once for all, the seal of its authority on the system of transliteration

which it wished to adopt. It would be equally easy for such Provincial Government to teach this system of transliteration thoroughly in all its schools, provided it took care, as we desire it should take care, not to discourage or neglect, in the slightest degree, the native character previously in use.

Nor would it be difficult to publish at the Government expense a series of transliterations of every kind. Again, it would be easy so to remodel the system of examinations for Europeans that those examinations might be based on extensive reading in the Roman character, coupled with colloquial knowledge of the language, instead of on a few idiotic text-books in an obscure and wearisome type. All this, we say, might be done by any of the Indian Governments without the slightest difficulty, or the slightest danger of political disquiet; and it might be done experimentally, without the Government in any way compromising itself as to the eventual use of the Roman character in its Courts and Offices. All that is required (so far as these preparatory proposals are concerned) is, first, that Government should evince the will to make the experiment; and, secondly, that it should provide funds to a reasonable extent for the purpose of transliteration.

It is different when we turn to the bearing of the question on our Courts and Records. Here we find an elaborate and entangled system in force, involving an enormous amount of writing, and interesting an enormous body of paid officials. Three-fourths of the writing may be wholly unnecessary—is indeed the result of using an illegible character,—but it is no easy matter to curtail it. Officers are too busy with the urgent work of the day to find time for organic reforms of this kind. Besides, many of the records—notably those of the Settlement—are the

outcome of great and special labor, and cannot well be replaced within thirty years or more. The Amla too, and the vernacular-writing officials of higher rank, are to a great extent men whose habits are formed. The object of a school is precisely to teach the school-boy things that he did not know before, but men who are forty years of age or more cannot be treated as school-boys.

Official obstructiveness is a factor not to be overlooked. If Government were to issue an order to-morrow to every Deputy Commissioner in the Province, directing the immediate substitution of the Roman for the Persian character in all vernacular proceedings, the order would not be obeyed. Every Deputy Commissioner would receive it with feelings of intense irritation, and whatever the Deputy Commissioner might say or do, his Amla neither could nor would obey such an order.

Nor are we prepared to say that official obstructiveness, and the natural difficulty attending any change in a system of record, are the only factors for which allowance should be made. Much though we dislike the Persian character as a principal means of education and reference, we do not deny the one merit which the "shikasta" undoubtedly possesses—that of speed. Good nasta'líq is a slower mode of writing than Roman-Urdú, but the Kachahrí shikasta, as written by an expert—when the said expert *chooses* to write quickly—is, beyond all doubt, a more rapid mode of writing than ordinary Roman-Urdú. It is in fact a kind of short-hand, inferior to the English systems of stenography in several respects, but having this great advantage over them that the experts who use it are a more numerous class, representatives of which may be found in every part of Northern India.

This is no light advantage. Our Indian administration cannot be carried on without the daily and hourly dictation of vernacular orders. These orders are given, not by the dozen or the score, but by the hundred and the thousand. There is no reasonable probability of any great change in this respect, and whatever reforms we may propose in the general system of record we should recognize and provide for this necessity.

While thus recognizing the claims of the Persian character where they are valid, and admitting also the difficulty that will attend any change in our system of record, we are not to any degree doubtful or half-hearted as to the policy of gradually introducing Roman-Urdú in all our Courts and Offices. We desire it, first, as a reform which will be extremely beneficial in itself. And we desire it, secondly, for strategic reasons, as a step which is absolutely necessary to secure the permanent acceptance of Roman-Urdú by all classes of Indian Society.

The principle for which we first contend is this :—We wish Government to make the knowledge of the printed and written Roman character (as well as the Persian) an indispensable qualification for *future* employment in the Vernacular Office. There is nothing difficult or revolutionary in this proposal. Government may fairly insist on any qualifications it thinks necessary in the case of new candidates for employment. Indeed, the rules *theoretically* in force from January 1876 up to the present year gave us what we wanted. They required that every candidate for an appointment of Rs. 25 per mensem or more should pass the Middle School Examination, and as matters then stood, transliteration was one of the subjects which the Middle School Examination included. We say *theoretically* in force

for, as the Punjab Government admits, it allowed its own rule to be generally disregarded.

Now, fresh orders have been issued. What the precise programme of the Middle School Examination will be we cannot say, but the ordinary test for all official candidates from Rs. 15 upwards is to be a separate and easier examination in Persian-Urdú, and in Arithmetic as far as decimal fractions, with the proviso that high marks are to be allotted to Persian caligraphy.

This is not the time to discuss the tendency of these changes, otherwise than to urge, as we have done before, and shall continue to do in future, that a knowledge of the Roman-Urdú character, printed and written, ought to be *added* to the test subjects. In any case, such a knowledge is likely to be as useful as that of decimal fractions, and there is no greater difficulty in acquiring it. Of course we have no authority in the matter. So long as Government declines to include a knowledge of the Roman character in the qualifications of its candidates for employment, it will be impossible to introduce the use of Roman-Urdú on any systematic plan, or to any considerable extent. It may, however, be noted that the new rules still leave local patronage with the local authorities. The competition for Government service, which was keen enough under the old orders, will be doubly so under the new, and any Deputy Commissioner or other appointing officer who may *choose* to regard a knowledge of the Roman character as an additional recommendation, will find hundreds of competitors ready to meet his wishes.

Before we proceed further with our subject, let us consider two objections, which may possibly be urged against the use of Roman-Urdú, side by side with Persian and English, in our Government offices. First, it may be said that it will spoil our Amla for their Persian work. The

Amla are, admittedly, experts who acquire great dexterity in one particular occupation, but who think and work in a peculiarly narrow groove. It may be said that if they learn to write Roman as well as Persian, they will lose their previous dexterity as Persian writers. We assure our readers that there is not the slightest danger of this. We have put it to the test in numerous instances. This impairing of a munshí's qualifications, which our opponents dread, *does* frequently follow or accompany education in English, but that is a very different thing. Education in English, sufficient for a munshí to write with any thing like correctness, is a matter of years. It takes him completely out of his sphere, and necessitates a complete change in his thoughts, his books, and his conversation. No wonder if his Persian deteriorates while he is thus occupied. With Roman-Urdú it is otherwise. The Roman-Urdú character is based on Persian orthography, and its use strengthens the writer's knowledge of that orthography. It may add to the munshí's vocabulary, it certainly will not take from it. As to the mechanical difference in the mode of writing—we assume that the candidate is a good Persian penman to begin with—*that* should be insisted on, but so much being granted, the far easier accomplishment which the munshí acquires in learning Roman has no tendency to embarrass him in a mode of writing in which he was previously proficient.

The second objection which may be urged is this—that the study of Roman-Urdú will impair a native's knowledge of English. His ideas of English spelling will become confused, and he will startle his European friends by writing English words on the phonetic plan. There is more force in this objection, but *only* where the native's knowledge of English is *meagre and superficial.* Our reply therefore to this objection is, that natives whose knowledge of English is meagre and

superficial need not be encouraged to write it at all, and ought not to be employed in our English offices. The competition is sufficient for any officer needing a clerk to pick out a man with a well grounded knowledge of English spelling, and there is no difficulty in teaching such a clerk the difference between Roman-Urdú and English orthography.

As to the use of the Roman-Urdú character itself, and the careless way in which official subordinates at present frequently apply it, this is due entirely to the want of a very little training. The writing of Roman-Urdú to a native who has learnt English writing at all is one of the easiest accomplishments in the world, but necessarily it requires *some* instruction. If the native is well acquainted with the Persian, or any other vernacular system of writing, he must be taught the transliteration key; on the other hand, if he is merely a bábú, and cannot write his own language, in any oriental character, he must learn to spell by consulting Forbes' Dictionary.

Our first proposal, then, is to insist on a knowledge of the Roman-Urdú character in every new candidate for Government service.

Supposing this to be conceded, our second will be to hold out sufficient inducement to those *already* in Government employ to learn the character. In the case of men under 40, promotion might fairly be made contingent on their learning it. For all, we would hold out the offer of a pecuniary reward—say one month's pay, or even two—for proficiency in the new system of vernacular writing.

Beyond this we would not advocate any pressure on the existing establishment. We would be extremely tendor to vested interests and existing expectations. We would not *dismiss* a single native official for his inability to use the Roman character. We would wait for the complete carrying

out of our change till the proposals above indicated had their full and natural effect.

Let us now indicate some of the advantages which would result from our proposed change. We will consider the subject under four heads :—A—Preliminary and miscellaneous use of the Roman character, which does not require the issue of special orders from Government. B—Substituation of the character in all regular judicial procedure, whether civil or criminal. C—Gradual substitution of the character in registers and permanent records, other than those of judicial procedure. D—Surviving and supplementary use of the Persian, which need not be interfered with.

A.—Preliminary and miscellaneous use of the Roman character.

(1).—The great majority of civil suits are suits on account, the statement of such account being generally in some variety of the Mahájaní writing. How many such suits are wrongly decided because the Judge fails to scrutinize the account with his own eyes! How many such suits are needlessly and wrongly made over to arbitrators, or to a commission, simply for this reason that a detailed scrutiny *must* be made by some one, and the Judge has neither time nor physical endurance to do it himself in any of the vernacular characters! How often it happens that the defendant and the Court are misled by a fictitious or incomplete statement of account—a statement, for instance, made up of a few frivolous items tacked on to a big "balance," the details of which are purposely kept back. All this can be avoided by calling for a statement in the Roman character. The Court can see at a glance where it is defective, and in comparing conflicting statements can mark off those items which agree, and those which differ, without the issue of a commission.

(2).—Many civil suits turn on the interpretation of a document, and sometimes the precise wording of the document is extremely important. In such delicate cases neither listening to a munshí, nor the examination of the Persian original, can convey the wording so precisely and accurately as a correct transliteration. Next to a transliteration a word to word translation, made by the Judge himself, is the best guide, but besides the unnecessary labor which this throws on the Court, the loss of the exact original phraseology is "ex hypothesi" serious. Wherever a forged alteration is alleged or suspected, the assistance of a transliteration, compared with the original, enables the Court to see at a glance where the suspected word is, and how it affects the context.

(3).—A district officer has to pass hundreds of orders on reports and vernacular misls read to him by his munshí. In the majority of these he has to be prompt in dictating, or he would be swamped by the increase of work, and in such cases he is only too thankful for the apparent facilities which the Persian character and the glibness of the munshí afford. But a certain proportion of the misls thus brought forward cannot be disposed of in this off-hand manner. The subject matter is too important, or the entanglement is too great, for the misl to be understood without further examination. In such cases it is not unusual to direct the munshí to prepare an abstract or "khulásа" of the record. If the experiment be fairly made, it will be found that such an entanglement is best removed by preparing this "khulásа" in the Roman character. The officer can still fall back on the Munshí and the full Persian record, wherever it is necessary to do so.

(4).—It is sometimes necessary to issue carefully drafted "hidáyat-námas," detailed and permanent district instructions on some complicated subject, in which it is

important that no mistake should occur. If the experiment be made, it will be found that there is an advantage in filing a counterpart of these instructions in the Roman character, both to secure accuracy in the orders issued, and to add to the district officers facility of reference.

(5).—It frequently happens that native officers of standing who are not acquainted with the English language are consulted by Government as to some "bill" before the Legislative Council, or some administrative measure which is under consideration. Sometimes the "bill" is sent to them in English only, and the difficulty of translating it is very great. However this may be, the replies drafted by such native Officers are *necessarily* in the vernacular, and the Officer forwarding them must send either the original, which it will be difficult for those at head-quarters to collate with other replies, or a translation, which is sure to be more or less inaccurate. A transliteration would meet every requirement and remove every difficulty.

(6).—The Persian character is under all circumstances an inconvenient one for purposes of direct and personal reference, but its inconvenience is greater in "naqshás" and tabular statements than in any other kind of document. The special object of tabular statements is that the Office examining them may be able at a glance to detach one entry from the rest. In most of such statements the difficulty is complicated by the use of "raqams," a system of symbols, which ignores the priniciples of decimal notation, and is puzzling to most European officers, however carefully they may have studied it. We are not referring now to permanent registers enjoined by order of higher authority. These cannot be interfered with till a later stage of our reform, but there are many cases in which a district officer "suo motu" requires information to be laid before him in a

tabular form, and we maintain that in all such cases he will find it more convenient to have the statement prepared in the Roman character.

(7).—There is one class of statement which is just now of special interest and importance to thousands of people in India. We refer to the annual lists of those who are assessed to the license or income-tax. Various and contradictory opinions have been expressed as to the expediency of this tax; and the policy of the Government of India with regard to it has been the policy of a weather cock, turned this way and that by every puff of wind. The orders on the subject have never been the same for two consecutive years. Amid this chaos of opinions, we venture to submit our own theory, that the working of the tax depends, not entirely but *to a very great extent*, on the character used in preparing the provisional and final lists of those assessed. If the data on which the assessments are made are tabulated in English or Roman, the chances are that the assessments will be good; if those data are in Persian only, the chances are that the assessments will be bad. Of course there are exceptions to every rule. On the one hand, a vernacular-writing Tahsíldár and a vernacular-writing Extra Assistant, if they do their work with their own hands, honestly, laboriously and with due discretion, *may* produce an assessment list in every respect fair and correct. On the other hand, if an English officer neglects his duty of supervision, the mere preparation of an English list by one of his office bábús will not work a miracle. We are supposing things to take their usual and natural course. The Deputy Commissioner cannot ascertain the amount of people's income by instinct, nor can he be expected to have a minute local knowledge of every town and village in his district. So he orders his Tahsíldárs to prepare

provisional statements for him. The Tahsíldárs, in their turn, removed from the immediate supervision of the Deputy Commissioner, but, like him, more or less dependent on others for their local information, call in the aid of a subordinate agency, in which the Tahsíl Qánúngo, the village Patwárí, the Member of the Municipal Committee, the Zaildár and the Umedwár, prominently figure. Over *their* mode of procedure a *veil* is drawn. There is nothing unusual in this. Indeed this veil over the first development of a record is an eminently characteristic feature of *all* our vernacular work. It shrouds with mystery the Thánadár who is investigating a criminal case, and it throws a shade over the munshí who is manufacturing statistics for Simla or Lahore.

Let us not attempt to raise the veil. Suffice it to suppose that the Tahsíl statements are prepared and duly submitted to the Deputy Commissioner. What we ask is this :—When the proceedings have reached this stage, is it, or is not, desirable that the Deputy Commissioner or one of his English Assistants should carefully scrutinize and revise the lists submitted? If not, our argument falls to the ground; on the other hand, if such scrutiny and revision are desirable, we assert that they can only be exercised with the aid of the Roman character.

With an English or Roman statement before him, the revising officer can at once single out those tax-payers with whose circumstances he is personally acquainted, and can pass judgment regarding them individually. As to the remainder (necessarily the great majority of those assessed), of whose income he has no direct personal knowledge, he can, by judicious comparison, form an adequate, though less conclusive, estimate. He can see at a glance whether the higher grades predominate or the lower. He can note the trades and castes of those assessed. If in one town he should find an abnormally small proportion of baniás, and an abnormally

large number of dhobís, carpenters and weavers in the list of those assessed, his suspicions will be justly aroused. Lastly, by comparing the assessments with those of previous years, he can at once check any individual eccentricity in the figures of the current year.

It may be said that there is nothing novel in any of these remarks. Most English officers find it convenient to make a *greater or less* use of translations under the circumstances indicated. Why make a fuss about it, and call it Roman-Urdú? Because, first, it is precisely our object to advocate the "greater" rather than the "less" use of the Roman character under such circumstances; because, secondly, in some of these cases a transliteration is obviously and decidedly preferable to a translation; and because, thirdly, it is impossible to throw more work on the English office than it already has. The clerks in the English office are numbered by units, the vernacular Amla are numbered by the hundred, and the principle for which we contend is simply that each one of the Amla may be so trained that Government may utilize his services in both forms of penmanship. As a matter of fact, the license-tax assessment lists in most districts are prepared in the Persian character, and to this, more than to any other cause, we attribute it that those assessments are so frequently unjust and unpopular.

B.—Substitutions of the Roman character in all the stages of regular judicial procedure.

The principle on which we take our stand here is this—that judicial procedure holds in all civilized societies a position "per se," differing in many respects from all other functions of Government, and differing from them in this way that it calls for greater *accuracy*, *clearness* and *publicity* than they do. The fact that judicial procedure does stand on a

special basis, and in one sense on a basis higher than that of executive or revenue work, will scarcely be denied. Our Courts of Law are under the orders of a Chief or High Court, as the case may be, which is to a great extent independent of the executive Government. In some Provinces the officers to whom judicial work is entrusted are altogether relieved of executive work. It is not so in our own Province, but even with us the Munsifs form a separate class, and the tendency is to broaden and deepen the line of separation between judicial and executive functions, if not between the two classes of Government officials. In executive and revenue work an officer is mainly guided by his own discretion, or by the discretion of those above him ; in judicial work his liberty of discretion is carefully restricted. Our Courts of Law are bound by complicated Codes of Procedure, by Acts of Limitation, and by technical Rules of Evidence. They are watched by professional Pleaders, and—what distinguishes their procedure more than any other feature—their action under the principle of "res judicata" is, or ought to be, final and irreversible. Now all these characteristics imply that the system of judicial record, if any record at all is required, should be as certain and accurate as it can possibly be made. "Speed" is *not* the first requirement of regular judicial procedure. If we want to sacrifice accuracy to speed, our best plan is to provide special or *summary* machinery. To this our present remarks do not apply. We are referring to serious criminal cases, where a man's personal liberty is at stake, and to such Civil cases as allow the privilege of appeal. In such cases, is it not a most serious defect that *any* part of the record should be of difficult legibility? Are not our legislators reversing the proper order of reform when they multiply their learned Acts and their foreign Codes, and yet leave the system of record as it was in days

before Acts were known, or principles of evidence regarded?

Take the first step in the institution of a suit—the filing of the plaint. On all sound principles of judicial procedure, this is a step of extreme importance. Under the old English law, the technicalities of pleading took precedence of every thing else. This was a mistake; but the opposite error of admitting plaints without a thorough scrutiny is far more mischievous. If exhibits are not properly attached, if parties are not properly joined, if half the statement of the plaintiff's case is kept back, or if the relief for which he prays is not clearly stated, all subsequent procedure in the suit will be muddled and confused. The old proverb "Ce n'est que le premier pas qui coûte" applies emphatically to the institution of an Indian Civil suit. Complaints are sometimes made of the litigious tendencies of the natives, and again are brought against the Civil Courts themselves, that they dispense injustice as frequently as justice. We should like to know how far these complaints are attributable to the slovenly way in which most of our Indian Courts examine plaints before admitting them to the register. To give an instance :—How many difficulties are caused by an omission of one kind only, the omission to file an accurate plan where the suit is one for immovable property? Obviously the admission of a plaint ought to rest with the presiding officer of the Court, or with a subordinate of special qualifications. It is not work for a munshí. The Judge should take the plaint in his own hands, should read it word by word, should rteurn it for amendment where required, should insist on the filing of all necessary exhibits, and should consider all *primâ facie* objections "in bar" *before* he admits the suit to his register. This is what *ought* to be done, whereas the ordinary practice,—so far as our experience goes, is for the vernacular reader to take the plaints

and to hand them over to the "ahlmad," who contents himself with an examination of the stamps, after which the plaints are entered in the register and the dependants are summoned, as our American friends put it "right" away.

We have neither time nor space in this Journal to go through every stage of judicial procedure. Under the existing system the defects of the Persian character are partly counteracted, so far as the Courts of English-speaking officers are concerned by the preparation of a duplicate record in English. If Roman-Urdú were introduced, it would probably be unnecessary to take down depositions in both languages. The English officer would write his issues and his judgment in English, and these would require translation, but the rest of the record would probably be in Roman-Urdú *only*. If however it should be thought necessary to retain the double record in certain classes of suits, there would be no greater difficulty in doing so than at present.

The use of the Roman character in our judicial records would necessarily imply its adoption for all judicial forms, processes and registers. It is probable too that it would draw after it the Police Department, but this is not a *necessary* consequence except so far as Police chaláns and similar documents, intended to be embodied in the judicial record, may be involved.

Thus far we have considered the proposed change with reference to the Courts of first instance only. But its greatest advantages would be manifest in Courts of appeal, and in that *supervision* which forms, or which ought to form, a most important feature of our judicial system.

There are, speaking concisely, four different ways of hearing appeals. No. 1 consists in listening, and listening only, to the reader who drawls through the vernacular record.

Much good work and much bad has been done in this way in years gone by, but it is singularly out of accord with other features of our modern system. It is a procedure which suggests the old story of the Judge who decided his cases by counting the flies on the pankha.

No. 2 consists in having a translation made by the bábú or clerk of the Court. This is a still lazier mode. It throws too much power into the hands of the translator, and those officers who resort to it do so in direct contravention of a Chief Court order.

No. 3 consists in the making of a translation by the Appellate Judge himself, as the munshí reads to him. This is a careful mode, but if the translation be at all detailed, as in some cases it must be to be of use, it is most laborious and exhausting.

No. 4 consists in reading a *transliteration* of the original record. *This and this alone is the mode which combines accuracy and thoroughness with rapidity and ease.* As soon as our Courts of first instance prepare their record in Roman, no fresh transliteration will be required, but even now, though the trouble of transliteration devolves on the Appellate Court, this is by far the best mode of hearing. *difficult* appeals. We might indeed have added this use of the Roman character to those enumerated under head A, as it is open to any Appellate Court to adopt it at once (as a supplementary aid) without waiting for special permission by higher authority, and, as a matter of fact, many officers do use it in this way. However, as appeals form one of the most important divisions of judicial procedure, and are not a matter of detail (like the transliteration of accounts or isolated documents) we have preferred to notice this use of transliteration under head B.

The "*Supervision*" of the subordinate Courts by those above them is *in theory* an important branch of our judicial

system. So far as the English-writing Courts are concerned, this theory is carried into practice. Can as much be said of the vernacular Courts? Of course the Appellate Judges form *some* idea of the working of subordinate Vernacular Courts from the appeals that come before them, and further information is gathered from the monthly and quarterly statments submitted by the English office; but the Chief Court has frequently declared that more than this is required. Has the Chief Court itself the same definite appreciation of individual merits or demerits in the case of vernacular-writing officers that it has in the case of those who write English?

We would add that recent changes in the Panjáb, the creation of a separate establishment of Munsifs, and the division of responsibility between Deputy Commissioner and their Judicial Assistants, render it even more necessary than before that the facilities for constant and thorough supervision of the Lower Courts should be increased. Must we wait till some great scandal awakens our rulers to the fact that the present system of supervision is a "sham"?

Much more might be said on the advantages which would result from the use of the Roman character in all judicial procedure, but enough has been written to prove our case. The change, however, cannot be made without previous preparation in the Educational Department; and so long as Government refuses its sanction to the educational reforms that our society advocate, we must be content to regard this complete change of judicial record our ultimate rather than our immediate object.

We would add too that even when the change receives the approval of Government, it ought to be introduced with all due consideration for native Judicial Officers. It will

be impossible even then to send native gentlemen of the age and standing of senior Munsifs and Extra Assistants to school again. They will soon learn to *read* the Roman character, but they should be allowed to write their own abstracts in Persian whenever they may prefer to do so, their ministerial staff being required to use the Roman for all processes, depositions and registers, and indeed for all papers attached to the record, except the Judge's autograph abstract, and being, moreover, required to transliterate the abstract itself for the completion of the file.

C.—Gradual substitution of the Roman character in Registers and permanent Records other than those of Judicial procedure.

Up to this point we have indicated our proposal with distinctness and precision, but we cannot carry our *definite* proposals further. The change in judicial procedure will not necessarily involve a similar change in the rest of the office. We believe, indeed, that it will *gradually* affect the system of revenue and executive record, but at this stage of our suggestions we are disposed to quote the proverb—"Sufficient unto the day is the evil thereof." Judicial procedure affects the public generally. Other procedure is primarily a matter for official and departmental consideration. We have expressed an opinion that the Police Department will be the first to follow the Judicial in remodelling its premanent registers. This does not by any means imply that the Persian will be wholly discarded as a means of daily communication between the District Superintendent and his thánas. Next to the Police Department will perhaps come the "Registration" and "Jail" Offices. We are sure that if all the bonds of the country were written in Roman instead of in Persian, there would be a greater check on fraud than the Registration Department at persent affords. We say nothing of the

Government Offices more distantly connected with that of the Deputy Commissioner. In many of them English has already taken the place of the Vernacular. The last and the hardest nut to crack will be that of the Settlement Department; but by the time it is taken in hand, the Roman character will have acquired a permanent and popular hold on the country.

The papers prepared by a Settlement Officer are mostly in a tabular form, and we cannot understand how any one can venture to compare a Persian tabular statement with one in Roman where distinctness and facility of reference are the main objects to be considered. The substitution of the Printing Press for the Lithographic process in the preparation of blank forms is of itself an incalculable gain. We believe that the proposal has at times been made to prepare Settlement records in such a way that they may never require revision (other than that which the patwárí's annual papers will note), so that the duty of future Settlement Officers may be limited to revision of assessment only. We venture to say that this accuracy of record can only be brought about by the aid of type-printing and of the Roman character.

D.—Surviving and supplementary use of the Persian, which need not be interfered with.

Our readers will have gathered from preceding remarks that we do not contemplate the complete expulsion of the Persian character from our Government Offices. What may occur in the course of centuries we cannot foresee, but we believe that Persian will hold its own as a species of oriental short-hand long after its supersession for purposes of permanent record. It will still be convenient to dictate ephemeral orders in Persian only as they are dictated now, while with administrative records of a more important character the district officer will have an option; he will be able to

take the record in his own hand, and to endorse his order as he would on English correspondence, or he will listen to the record and dictate to a munshí as at present. In the latter case, the munshí will probably take down the order in Persian, and transcribe it afterwards. We believe that the present Secretary to the Panjáb Government frequently dictates his English correspondence in this way to an English short-hand writer. The *one* point to be insisted on is that every member of the vernacular establishment should be carefully trained to both systems of writing. This is the foundation stone of the whole edifice. We prefaced our remarks by urging this principle, and we would conclude with an earnest and emphatic repetition of its importance.

We have not stopped to notice objections of petty detail. Our proposed changes will probably bring about the exclusive use of English paper and ink, whatever the character written. As to the need of benches or desks, a few carpenters would soon render our Kachahrí accommodation sufficient.

MR. BANESS' ROMANIZED TEXT-BOOKS.

We have referred in previous numbers of the Journal to the two romanized text-books edited by Mr. J. F. Baness, of the Topographical Survey. As these books are likely to forward our Society's cause, and will be useful to all who are beginning the study of Hindústání, they deserve more detailed notice in these columns. The "Selections from the History of India," one of the authorized text-books for the Lower Standard Examination, is the later of the two books in regard to date, it having been published by Messrs. Newman & Co. during the present year 1879, but it is the easier and more elementary of the two, and may with more propriety be recommended to a beginner as his first reading book.

It contains (1) the original text in the Hindí character ; (2), an interlinear transliteration in the Roman character ; and (3), a marginal translation in English. The selections comprise Chapters II to VII of Marshman's History of India, giving a sketch of the Hindú period and of the early Muhammadan times down to the death of Mahmúd of Ghazní.

The fact that Mr. Baness has transliterated from the Hindí has given to his romanized version a few peculiarities, as compared with a transliteration from the Persian, but these peculiarities are too trivial to deserve detailed notice. We may, however, note as instances that the *demonstrative pronouns* which we usually write as "yih" *and "wuh" are rendered "yah" and "wah."* So again *"ba'd" is written as "bád," and the letter* غ (for which there is no Hindí equivalent) is sometimes transliterated "gh" and sometimes "g."

In the Roman-Urdú portion of the Journal we give, as an extract from Mr, Baness' book, the reign of Mahmúd of Ghazni. We have made a few alterations to bring the transliteration into accord with our own system.

Passing from the Historical Selections, we must say as few words regarding Mr. Baness' other work, earlier in date, but more advanced and difficult in style, his "Selections" from the Prem Ságar" published by Messrs Wyman & Co. in 1875. These selections extend to fifty-four chapters of the original work. They are in the Roman character only, and are accompanied by a vocabulary.

As our readers are aware, the language of the Prem Ságar is "sui generis." It is not what we are accustomed to as "Urdú," and many scholars refuse to accept it as a fair representative of Hindí. As to the claims of the Prem Ságar to be considered classical in other respects, our readers must judge for themselves. It is at any rate representative

of the wild and entangled system of Hindú mythology. Mr. Baness' transliteration has induced us to re-read several chapters which we should not have had time or patience to study in the Hindí character, and this renewal of our acquaintance with an old examination-friend has not been altogether uninteresting or profitless.

We intend to add copies of both Mr. Baness' work to our depôt of Roman-Urdú books.

THE FIRST JESUIT MISSION TO AKBAR

(Continued from our October number).

Ridolfo started from Goa with the Ambassador and his two companions on the above-named date. They went by sea as far as Surat, and after forty-three days' journey from Surat by land they arrived at the Court at Fatahpúr. They were conducted from city to city by the Governors of each and, when necessary, escorted by a sufficient number of troops; the King having laid down the route, and announced to the Viceroy and Rulers of each province that if any harm should happen to the Fathers while passing through their principalities, he would send and have them beheaded. The King awaited the arrival of the Fathers with such impatience that, not being contented with being informed of their approach through couriers, on his first appearance each morning among his courtiers he would count the days, saying—"To-day the Fathers will be in such a city, to-morrow in such another one, and in so many more days we shall see them at the Court." They did not however, all arrive at the same time. Father Monserrate fell seriously ill on the road ; and in order not to keep the King waiting any longer, they were obliged to leave him at Nascitár (Nárwar), about five day's journey from Fatahpúr, and with him they left the nephew of the Ambassador to take care of him. On the 27th February

1580, the others arrived at Fatahpur, where they were met by an officer who was awaiting their arrival; they were immediately conducted by him to the King according to his orders, so that they might have no opportunity of conversing previously with any one else.

The splendor and number of the Grandees who composed Akbar's Court, although the same as were usual there, were such as were not found in any of the courts of Europe for he had as many as 20 kings, his vassals, around him doing homage, and each one of them as great in his own state as the King of Calicut at least. He was seated according to Moorish custom on a raised velvet cushion with gold fringe, and was richly dressed in his own peculiar style. On his head was a turban, not altogether like that of the Saracens, but to please the Indians also, arranged somewhat in their manner with precious stones above it, forming from their quality and size a treasure of incalculable value; a coat of gold to his knees, worked with leaves and flowers; and with a large clasp on his breast. Nothing on his legs, except "pyjámas" of the softest silk reaching down to his heels, and thus plaited and embroidered with pearls; and shoes on his feet of a peculiar make, his own invention. As for arms, he had his scimitar at his side, and was surrounded by pages with bows, quivers, lances and spears, not for their own use, but to be handed to him should he require them. But most remarkable, as not seen elsewhere were certain officers who stood by his side, listening to and writing down all that he uttered, not merely the decisions of the more solemn audiences, but even ordinary public conversation.

I know not whether for vains glory, as though he being King of the Moghuls, pearls would fall from his lips, or whether it was to remind him never to say anything unworthy

of being transmitted to posterty.* Such was the Court of King Akbar. The reception of the Fathers was in accordance with the great anxiety shown by the King for their arrival. He detained them at the first meeting, conversing until 8 o'clock in the evening, and he then had them conducted to their lodgings, sending with them a handsome present of money, wishing them to understand from this first specimen of royal munificence,—the good things which awaited them in the future. But Father Ridolfo would receive nothing, saying that so long as they had wherewithal for their daily support, they had need of nothing more ; that they were poor by choice, and that in the service of the true God they had not only renounced all worldy goods, but all desire of possessing any ; and that His Majesty must not be offended at this refusal, for as he, in wishing to make them rich, acted like the great Lord he was, so they could only act as the faithful servants they preferred to be to God, the Lord for whose sake they became poor. The King, far from being annoyed, admired the greatness of their minds, and commended them as men quite different in character from his Mullahs, who the more he bestowed upon them, the more they demanded. And this was not the only occasion on which the King discovered how dear to Father Ridolfo was his voluntary poverty, and how little he cared for any outward shows, in his desire to retain it uncorrupted. It was visible at his final departure (as will be seen in its proper place), and also on another occasion when the King wished to bestow upon him either a medal or a piece of money worth 100 scudi. For, however, much he entreated him,

* Compare the " Áín," Blochmann's Translation, page 156.

" There are also present in these assemblies unprejudiced historians who do not mutilate history by adding or suppressing facts, and relate the impressive events of ancient times. His Majesty often makes remarks wonderfully shrewd, or starts a fitting subject for conversation," &c.

he could not prevail upon him to accept the present, but it was not so with one of his companions, into whose lap, unseen by any one else, the King throws it, and who, fearing to appear ungrateful or ill-mannered if he refused it, kept it. But no sooner was it perceived, on their return to the house, by Father Ridolfo than, much grieved, he made him without delay return it to the King, who, praising more him who had refused than him who had accepted it, gave it by a fresh act of munificence in alms to the poor. However, the Fathers, by command of the King, were provided for by the Interpreter Domenico Perez after a very unpretending fashion, according of their own desire. Four days after their arrival, they presented to the King the two Testaments in four different languages, and comprised in seven volumes. These were received by him with the greatest possible signs of reverence. He removed his turban, and on receiving each book he bowed over it, kissed it and placed it upon his head, enquiring each time whether that was the volume of the Gospels ; and when he held that volume in his hand, he kissed it yet more tenderly, pressed it to his breast, and placed it on his head with a demonstration of most humble reverence. This was done in the state-room in sight of all his court ; then taking Father Ridolfo by the hand, he led him into his private apartment, and whilst conversing with him there on various subjects, had a new and precious casket brought to him, in which, as a treasure worthy of being guarded by himself, he placed the Bible. He then sent to the Mullahs, learned in the Saracenic Laws, to prepare themselves for discussions with the Fathers, the former with the Quráns and the latter with the Gospel of Chirst. This was agreeable to both parties, for the Saracens, being many in number, and learned in other scien ces besides that of the laws, felt themselves at home against a single stranger, and were accordingly anxious for the contest. Father Ridolfo took the field alone

for, of his companions, Eurichey, as we have already said, was not a learned man, and Monserrate, who arrived later at the court, had hardly recovered when he was again taken ill and seemed near death. He was kindly visited by the King and given over to the care of his own principal Doctor. Now to describe at length all their discussions, each in its own place, and to give an account of all the particulars on which questions were asked, and all their results minutely, would be more fatiguing than profitable. Therefore of these and of all other remarkable events of the three years spent by Father Ridolfo at the Court, we will relate those only that are worthy of remembrance, without too much fatiguing the reader. The first encounter which took place, the night after the solemn reception of the Sacred Scriptures by the King, was to see which of the two Books, the Qurán or Gospel, was inspired by God, and therefore of infallible truth, then as to which was the greater, Christ or Muhammad, the latter of whom left it in writing as a perpetual record of himself that at one time he lived as an idolator and evil-doer; whilst the former, born of a pure Virgin, was never stained by the least speck of sin, and yet Muhammad claims the superiority. Then the discussion turned on the animal and sensual Paradise of the Saracens, which promises no other happiness than that which could be equally enjoyed by the beasts (had they a Paradise), pleasures of the senses, a purely carnal happiness. Afterwards they discussed the resurrection of the dead and the last judgment, and many other theological doctrines down to the sufficiency and efficacy of Divine Grace for our Salvation. The results as to the Mullahs were always the same; as to the King, strangely diverse, one way or the other. They, from the first to the last meeting, although leagued together to give each other constant support, in order that they might speak as it were with one voice, could not escape from the snares of the argu-

ments that entangled them,—arguments sometimes drawn from the reasonings of natural religion, sometimes from the authority of the ancient writings, and sometimes from passages of the Qurán, which, with manifold contradictions, oppose one another. They became, in short, so involved that they denied what they had already conceded, and reconceded what they had denied, and then they began to dispute among themselves, quarrelled and abused each other. Sometimes in contrast to this, they became speechless, closed the discussion and demanded time for consideration. Among other arguments which Ridolfo used to convince them were two strong facts, while, from the first day he employed them, he never failed to disconcert his adversaries. One was this—that of the coming of Muhammad, his laws and the redemption of the world (as they affirm) brought by him, there is not the slightest testimony, not one prophet that can be brought forward as having in either the Old or New Scriptures spoken of these events beforehand ; whereas, on the contrary, Christ, as messiah and Restorer of the human race, was foretold, centuries before he came, by each prophet with many and various particulars as if they saw Him present whose coming they announced, and even Muhammad accords to Him the praise of being a Prophet and Holy Man. The other was that the Gospel, when compared with the old Scriptures, agrees with them in all their moral precepts, and in the fulfilment of their type and prophecies. The Qurán stands alone, and even where it recognizes as Book of God, the Book of Moses, and the Psalms of David, it disagrees with them in n any respects. The Mullahs, seeing that they could no longer hold out in their disputes, and that they only escaped one difficulty to fall into another nevertheless formidable, became bold in their despair, and suggested that the truth should be decided by a *miracle*. One of their party was bold enough (knowing that his zeal would never be put

to the test) to challenge Ridolfo, before the King, to go with him naked into the fire, each carrying the principal book of his law in his hand,—he, the Qurán, and the Pádrí the Gospel of Christ; the one who should come out alive was to be considered victor, and the issue of this contest thus decided by Heaven should be final. This, said he, would be a dispute like men in the matter of religion, clearing up doubts and testing its truths by proofs that do not fail, and not overcoming by words, which is a woman's victory. Thus were the discusions between them carried on. It was impossible to tell what was in the King's heart; God who saw it alone knew; neither the Mullahs, nor the Fathers could guess it from what appeared without. He was most variable in his views, taking first one side, then another, then both and then again having nothing to do with either. We will relate a few particulars of this, and first of the signs which he gave of being if not won to the truth, at least much impressed with love for the Laws of Christ. He was much scandalized at the want of honesty (for we cannot assume ignorance on the part of men who professed to know every thing) exhibited by the Mullahs, who, when brought to palpable contradictions in their disputes, would not confess themselves vanquished, but put forward an evident falsehood to maintain a clear fallacy, and then talking all at once broke up the sitting, and departed as full of pride as if they had been really victorious. The King then remarked to the Father that he had long thought, and was now quite convinced, that it would not be possible to extract two grains of truth out of the Qurán; it was all husk and chaff, all fables and falsehood. He wished Father Ridolfo to study the Persian tongue, that he might hear him reason with more clearness of language than was expressed by the interpreter. To the astonishment of all, in three months the Father had made such progress in both reading and writing it, that he sent the

King a large part of the Gospels in Persian, which was read to him by Abulfazl, his most agreeable and favorite courtier a youth of great promise and cleverness, a listener in secret of the Fathers, and openly a defender of the faith, although by profession a Mullah, and holding the dignity among them of a Prelate. From this reading the King formed such an exalted estimate of the Being and Powers of Christ that he declared that the virtue which enabled him, when and where He pleased, to wish such stupendous miracles must have been more than human. He reverenced him greatly, and had several golden images of him made by a first-rate artist, and specially a crucifix. He gave a proof of the honor in which he held the Queen of Heaven, when, on hearing that the Fathers had opened a small Chapel in their house, and fitted it up fairly well, although on account of their poverty it was more devotional than splendid, he went, unsolicited by them and unexpectedly, in order (as he precisely expressed it) to venerate Our Lady the Virgin. For there were two images of her in the Chapel—the one a copy of that which the Blessed Frances-co Borgia had had copied by special permission of the most Holy Father Pius 5th from the original in the Church of St. Maria Maggiore, the other also brought from Rome. The King on entering the Chapel removed his turban and knelt in adoration according to Christian custom ; then rising, he went two steps further, and, with his arms crossed, bowed deeply after Muhammadan fashion, and finally a little further on, prostrated himself on the ground according to Hindú rites. He then turned to the Fathers and said : " God is to be adored with every manner of worship, of whatever form or whatever religion—all is meet for Him." Having said this, he sat down with them, and spoke some time in praise of the Virgin and of Christ.

Eight days after, he returned, not al oné as before, but accompanied by an illustrious cortege. It consisted of the

three Princes, his sons, a brother-in-law, who had the administration of the Realm, two Cavaliers who commanded the Army, and the Chief of the Mullâhs. At the entrance he ordered his sons to take off their shoes, and to show the respect due to the sacred images, and he himself set them the first example. On his departure, Father Ridolfo offered him the one of the two images which he had admired, and he received it as a treasure, and had it placed in the most honorable position in his Court. Not long after this, he promised Father Ridolfo to build him as many Churches as he might wish, of suitable magnificence, because, said he, where Muhammad had so many mosques, and the God of the Brahmans so many temples, it was right that the God of the Christians should have at least as many. He also gave them leave to open a hospital for the public good, where the indigent sick were to be attended by the Fathers,—a charity hitherto unknown in those parts, and from which on that account no small benefit was to be hoped for, for the Christian religion; and it appearing in that light to the King, he ordered that the Fathers should receive from the Treasury as much as they wished, for the commencement and maintenance of so good a work.

He permitted the Fathers to reconvert to Christianity the apostles, of whom there were not a few who had run away from (Portuguese) India, for one cause or another, and had turned Muhammadans. He sent one of his sons to Monserrate to be instructed in the Portuguese language, well knowing, he said, that with such a Master he would have as much Christianity in his heart as Portuguese on his tongue. As for himself, he held out constant hopes to Father Ridolfo that he would offer himself for baptism, saying that neither his hundred wives, nor his sons, nor the sovereignty of so many kingdoms, would prevent him;

that he would come to Goa under pretence of a pilgrimage to Mecca, and would there turn Christian. Only so important a step required great deliberation. Meanwhile he hoped the Fathers would continue their instructions, which were of great profit to him, although they might cost him one of his kingdoms. This loss of a kingdom really occurred; at any rate, the Patháns who rebelled against him in Bengal alleged as their pretext that Akbar was being induced by the Fathers to desert Muhammad and to turn Christian* (1)

Matters progressed thus between the King and Father Ridolfo, when an event happened which put the court in a tumult and silenced all discussions. A brother of the King,† who ruled the Kingdom of Cabul beyond the Indus, considering his dominions too small, and incited by secret promises of help from the rebels in Bengal, crossed the borders of the Moghal empire with 12,000 soldiers, began to scour and ravage the country for a hundred leagues, and, had his plans been carried out, would have possessed

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* (1). For an account of this rebellion, see Cowell's edition of Elphinstone, page 511.

* (2). Bádámí's account of the Jesuits and their Mission may be compared with the preceding paragraphs (Blochmann's Aín, page 183).

"Learned monks also came from Europe who go by the name of Pádri. They have an infallible head called *Pápá*. He can change any religious ordinances as he may think advisable, and Kings have to submit to his authority. These monks brought the gospel, and mentioned to the emperor their proofs for the Trinity. His Majesty firmly believed in the truth of the Christian religion, and, wishing to spread the doctrines of Jesus, ordered Prince Murád (Pahárí) to take a few lessons in Christianity by way of auspiciousness, and charged Abulfazl to translate the gospel. Instead of the usual *Bismilláh-irrahmán-irrahim*, the following lines were used.—

Ai nám i tú Jesus o Kiristo.

(O thou whose names are Jesus and Christ) which means "O thou whose name is gracious and blessed"; and Shaikh Faizí added another half in order to complete the verse.

Subhánaka lá siwáka yá hú.

(We praise Thee, there is no one besides Thee, O God!)"

† Note.—Mírzá Hakím—see page 512 of Cowell's Elphinstone. Mírzá Hakím advanced as far as Lahore to which he laid siege.

himself of all that his arms and valor could acquire. But as he advanced, Akbar also advanced to meet him. At the beginning of Feburary 1581 he left Agra with two armies—the one, an army of men three times as numerous and ten times as powerful as that of his brother ; the other, an army of 5,000 elephants trained for war—animals fierce in themselves when excited by their keepers, and formidable from the chains of iron and the scimitars which they seized and used with their trunks, and from the scythes with which these were armed ; besides which many of them carried howdahs, filled with archers and javelien men. The rebel, on hearing that the King was coming to take the field against him, collected his bands and made a hasty return to the borders of Kábul. It was more like a flight than a retreat; still the bringing of this enterprize to a good end cost the King some months of absence from the Court ; as from Agra, whence he started his army, to the Indus was 600 leagues and perhaps more, besides which there was a certain delay at the Indus while the troops were watching the enemy.* On this journey the King wished to have Monserrate with him rather than Father Ridolfo, in order not to exasperate the Saracens, and particularly the Mullahs, while the State was in the confusion of war, and he away from the Court, as they hated Aquaviva with a deadly hatred, and were indignant with the King for honoring him more than he did them. But after the flight of his brother, when the King was returning in safety and the kingdom was at peace, he sent from the Indus (it was nine months since he started) many messages to Ridolfo, begging him not to mind the trouble of the journey, but to come and console him with his presence and instruct him by his admonitions. Father Ridolfo started without delay, but was

* Note.—It was on this occasion that Akbar founded the Fort at Attak.

not able to accomplish the journey, as he fell ill on the road and nearly died of a very bad fever, and, although he recovered, he was not well enough to pursue his journey till it was too late, so that the King did not see him until his return to Lahore, where he received him with great marks of affection and princely friendliness. At the time that Ridolfo set out for the Indus, Francesco Enrichez left secretly for Goa, not being able to remain alone among the Moors without manifest risk of his life; for, having been born a Muhammadan and having lived for some time under Muhammadan law, he was abhorred by the Moors as an apostate, besides being hated as an enemy.

Hitherto we have spoken of the hopes held out by the King that in course of time he would reward the exertions of the Fathers, and especially of Ridolfo, by becoming a Christain. Now, however, a change took place, and we must relate facts so contrary to the former that it is difficult to determine what motive really induced the King to send for the Fathers from Goa. Thus, though he had repeatedly declared that he considered Muhammad a great teller of falsehoods now he would hear nothing but praise of him, and he sent many times to the Fathers by Abulfazl begging them to be more cautious in their imputations of falsehood to the Qurán, as it grieved him, he said, that a man so much honored as Muhammad was should be insulted.* And as the Fathers did not desist (considering that in defending truth from falsehood it was necessary to give each its proper name) the King on seeing the Mullahs confused and overcome, as was often the case, took their part and appeared to consider

* Badámí also complains of the strong language used by the Pádres.

"These accursed monks applied the description of Satan, and of his qualities, to Muhammad, the best of all the prophets—God's blessings rest on him and his whole house! A thing which even devils would not do." (Blochmann's Aín, page 183).

himself bound to defend them ; and if nothing occurred to him to allege in their behalf, he would pretend to be asleep. And worse than this, on one occasion when the Muhammadens were hard pressed by Father Ridolfo by an argument taken from the Gospels, they being unable to escape, cried out that our Gospel could not be trusted, for it was garbled and falsified, as we had maliciously struck out every mention of Muhammad and the prophecies that related to his advent. Upon this the King too, although he had received the book of the Gospels with such honor when given to him by Father Ridolfo, now rudely repudiated it, exclaiming that it was not right to trust other books unless the original text was uncorrupted, and the copies were proved beyond all doubt to be correct. Of his many promises too none were fulfilled. The hospital, which was to have been completed in a month, was never begun. And as to reducing the number of his wives to one, he never did it, although once he had promised Father Ridolfo to do so. The Father had told him plainly that it was in vain for him to expect to understand spiritual things, or to recieve light from above, whilst his mind was so entirely buried in the flesh, and he was immersed up to the eyes in the mire of such great impurity. The King, far from being offended, had blushed and appeared ashamed of himself, and said, with his eyes on the ground, that it was the fault of his law and of his flesh, but that in future he would be a different man. This, however, never came to pass ; and of his hundred women, he never gave up one, except to replace her by another. He did well in fasting on certain days, in order that God in reward for that suffering might vouchsafe him light to discover the truth which he sought ; but then he gave himself up to drinking to such an extent that he lost in drunkenness the merit of his abstinence from food. There is a barbarous custom among the idolators of India, of burn-

ing widows with the husband's body; and on the first opportunity after the arrival of Father Ridolfs, the King earnestly invited him to accompany him to one of these exhibitions, which happened to be the most important that had taken place for some time. But he received a far different reply to what he expected. The Father reproached him for permitting and countenancing such inhuman and impious practices, and gave him convincing reasons, drawn from every principle, human and divine, in condemnation of them, that the King rather than be persuaded to refrain from what he so much enjoyed, turned away with marks of disrespect, and Father Ridolfo by his remonstrances merely gained the ill-will of the idolators,—the only thing wanted to render him an object of hatred to infidels of every kind. Instead of the great desire he formerly manifested to hear the Fathers converse on the things of the faith, so that if a day passed without their coming to the Palace he lamented their absence, now, to please the Saracens only, invited them at long intervals, and even when he invited them, they had hardly began to speak before he was asleep, sometimes from excessive use of "arrack," a very intoxicating spirit prepared from the palm tree; sometimes from "post," a confection of opium, diluted and tempered with aromatics. At other times he would listen to the Fathers while amusing himself in some one of the various modes resorted to by him to alleviate the extreme melancholy to which his distempered nature was subject; for instance, working steel weapons in the forge, hunting with leopards, flying pigeons trained to do tricks in the air, watching duels, comedies, and dances of men and elephants. As, in the meanwhile he used to listen to his councellors and to despatch worldly business of great importance, so he wished to hear the mysteries of the Faith from the Fathers, and to despatch the business of his eternal

salvation, as though it was a matter of no greater moment! Finally, being really possessed of an acute intellect, and in this respect alone, proud, he did not believe anything except what he himself could understand, and he asked to have the mystery of the Divine Trinity proved to him by evidence, saying that that is not truth which cannot be demonstrated indisputably by principles of its own; and that the doctrine of the Trinity required to be the more firmly proved, because the said mystery is the foundation on which the whole structure of our faith rests; that this alone remained for him to understand, so that he might no longer doubt or fear regarding it. Otherwise, said he, as for believing a thing—the Brahmans swear their religion is the true one; the Mullahs make out that it is that of Muhammad; and you Christians, that it is your's alone. Who is to be believed? How is it to be known which of you is mistaken: all of you, or perhaps none? All systems of religion were good in the end, though one might be better in part than another; and Heaven had ordained that we should all be in the dark, so that while each one is persuaded that he alone has truth and reason, God may be honored with modes of adoration and of sacrifice, as many and as varied as there are various institutes and forms of religion in the world. Thus the King used to talk, and was so firm in his belief, that it seemed impossible to rescue him from it, except by miracalous proof of the truth. To this he indeed brought himself, and he often begged Father Ridolfo to accept the challenge of the Muhammaden Mullah who had invited him to the ordeal of fire. The Mullah in question was held in great respect by the Saracens on account of his birth and rank; but he was a wicked man, guilty of such enormous public rascalities that the King wished him dead. And as he did not dare to put him to death, he sent privately to beg of Father Ridolfo that if he had not the courage to put himself to the trial, and his

Faith to the test of the fire, he would at least to oblige him (the King) *pretend* to wish it, and give an apparent consent, only so far that the Mullah, who as challenger would have to be first, might enter the flames, whence certainly he would not issue alive. Thus he, with his Qurán, being burnt, the pride of the Mullahs would fall; the Pádrís would get rid of a formidable adversary; and justice, under the guise of religion, would free the public of a malefactor who deserved a thousand deaths.

Now, as to this matter of entering the fire with the Gospel in one's hand—to have a good cause and to hope that miracles will lead to a good result—these are not sufficient reasons for presuming to perform them, nor can we of ourselves, without rashness, promise that the expectation even of which is not in our power; nor is it for us to force God, who alone is the worker of miracles, to approve our zeal and to fulfil our promises with works above the order of nature. Nor did the unfaithfulness of King Akbar deserve to be convinced by so great a miracle, for he obstinately resisted the truth through vice, and was not a mere unbeliever from ignorance.

Hence, as God did not put into the heart of his servant that infallible sense of certainty with which he who is moved by Him to perform miracles ever acts, Father Ridolfo prudently replied to the King that he did not wish to tempt God by compelling him to perform miracles, especially when it would be mere in gratification of curiosity than as proof of the truth; because if, as the King had already admitted, the Muhammadans had been overcome in many discussions and convicted of a thousand falsities, why should there be an appeal to the ordeal of fire. If, however, the King desired to test the constancy of the Fathers, and the esteem in which they held their Faith, let him give the

order for them to be thrown into the fire, and they would show him both as there was nothing they desired more than to give their lives for the Faith. But the sincerity of the Christian law did not permit him to act a feigned part, and to put himself forward with a pretence of wanting to enter the fire.

This was Father Ridolfo's answer. The King was pleased with his reply, and praised him for his prudence, not less than his greatness of soul, adding—God forbid that the thought of putting the constancy of the Fathers to the test by fire should ever enter his head! How could he, who would not willingly harm Brahmins or Moors, however guilty they might be, hurt such holy men as the Pádrís were? And they must pardon him if he did not readily consent to their reasonings and profess their law. They, as a recompense for having left the world to lead a life of poverty and penitence, were enlightened by God with the knowledge of that which he, brought up differently and in other laws, did not deserve to understand.*

To

THE EDITOR, ROMAN-URDU JOURNAL.

SIR,

It has given me great satisfaction to see the apparently large interest with which the subject proposed in my letter

* Badámí's account of this matter is as follows:—

"At this time His Majesty sent Shaikh Jamál Bakhtyár to bring Shaikh Qutb-ud-dín of Jalesar, who, though a wicked man, pretended to be 'attracted by God.' When Qutb-ud-dín came, the Emperor brought him to a conference with some Christian priests and rationalists, and some other great authorities of the age. After a discussion the Shaikh exclaimed—'Let us make a great fire, and in the presence of His Majesty I shall pass through it. And if any one else gets safely through, he proves by it the truth of his religion.' The fire was made. The Shaikh pulled one of the Christian priests by the coat, and said to him—'Come on, in the name of God!' But none of the priests had the courage to go."

(Blochmann's Aíns, page 191).

of the 5th September has been taken up by your Journal—namely, that aspect of Roman-Urdúism in which it may be regarded as a stepping-stone to English. Your reply suggests many interesting points of discussion ; and to some of these I purpose to devote myself on this occasion, especially as is some of your remarks you appear to have misapprehended my exact meaning.

Of course, English has not any absolute need of a stepping-stone, if we judge from its use in Government Offices and its popularity in Government Schools. The former of these facts is to be expected in a country where the English are dominant ; and the latter, it seems to me, is connected with it as an effect. But this is precisely the view of English education that should be discouraged now with all possible vigour, so that when the time comes that knowledge of English will no longer be at a premium in Government Offices, the study of it may not be abandoned on that account. How many Viceroys and Lieutenant-Governors have advised students of Schools and Colleges, that they should not study merely in the hope of Government service and preferment! But though very much is said on this subject, little or nothing is practically done to ensure the desired object. Again, even though English does not require a stepping-stone, yet such an aid might be a great boon, as a sort of half-way house, a place to rest in the great journey from pure vernacular to pure English.

You say that certain classes of the community are wholly unaffected by English learning, and of these you mention first the women, and next the agricultural classes. The fact is too evident to be denied, but there is no insuperable reason why this state of things should not be remedied. Day by day the condition of the women of the country excites more and more interest, and is held to be of increas-

ing importance. The same may be said of the agricultural community. So long as these two classes are beyond the pale, it is true no deep change can be looked for, but now that a beginning has been made why should we stop until the end is accomplished? As I said before, the process will be a long one ; none of the present generation, nor of several successive ones perhaps, will see any thing like the conclusion of it, but even we may do something to help it on and leave the rest to the increased wisdom of future times. Every age suffers, gains experience, dies for the benefit of all following ages, and ours must bear its share in the great struggle. Nor would it necessarily follow that, if English did become the national tongue of India, it would be so in a corrupt form. A great part of the corruption which took place in the romance languages may be attributed to the fact that the countries where they came to be spoken were constantly tending to drop off from the parent stem, and the severing of the connection of the provinces with Rome would almost certainly lead to a corruption of the language. Another source of the diffrence between Latin and its descendants is the loss of inflections, which is a tendency of all modern languages. In the case of English in India, neither of these circumstances is present. Though it would be difficult, perhaps impossible, to establish a perfectly uniform tongue in a country like this, yet the constantly growing closeness of its connection with England would conduce to anchor the language and keep it in its first form. As to the other point, English has already become so analytic in its structure that it would be hard to corrupt in that direction. No doubt new words would creep in, but this so far from being a disadvantage, would probably be a distinct gain to our tongue. And even if the language were altered in various parts of the country the result would not be worse than what exists

at present in England, where there is a recognised literary language co-existing with numerous local dialects.

To consider another point, the great objection in encouraging English studies is not merely to fit men for Government clerkships and other posts, but to make them better men by acquainting them with Western ideas. Now if English is not a satisfactory vehicle for all Oriental ideas, much less can Western ideas be adequately expressed by an Oriental language. It seems to me that the imparting of a thorough knowledge of English with all the concomitants which would necessarily go along with it, is a part of that great principle of progress which, as Sir H. Maine says,* we are communicating to India. "We did not create it" he continues. "We deserve no special credit for it. It came to us filtered through many different media. But we have received it; and as we have received it, so we pass it on. There is no reason why, if it has time to work, it should not develope in India effects as wonderful as in any other of the societies of mankind."

The present defectiveness of English education in India is unfortunately only too apparent, but this though much to be regretted, need not be permanent. Modern reformers object altogether to the ordinary method of training, and an inproved system might be much more easily introduced in this country than in England where traditional modes have become stereotyped. As you yourself say, some few natives have introduced the English language into their homes. This I am inclined to look on as an encouraging symptom, for what has already been done by a few, and that too without the aid of such a powerful engine as Roman-Urdú, may by good management and judicious guidance be done uni-

* Village Communities, 3rd Edition, p. 238.

versally. Although, too, Anglo-Indian students may not be able to derive from English as much profit as Englishmen themselves derive, this much-to-be-desired result must be left to time. I repeat, it is not as if I and those who think like me, expect the reformation in question to be made all at once by a stroke of the pen, so to speak ; on the contrary, our hope should be that it will be brought about by the spontaneity of the natives themselves, when, by wise direction they have been made to see the advantage of it.

Another unhappy fact which you mention is the want of English learning among the most influential classes of natives, but this also is one of those defects which we must trust to future time to remove. And in my opinion if it were possible to extend a knowledge of English to the inhabitants of India generally, in this particular case (though perhaps not in all), it would be more ennobling than their vernacular. True it certainly is that there are many familiar associations which cannot be expressed so well in a foreign as in the vernacular tongue, but a large number of these in the case of natives of India are of such a kind that the sooner they can be dissociated from them the better. Besides, India is a country which has degenerated from a high stage of civilisation and skill in art, and possibly it remains for England by her general influence and partly by her language to build up again on a stronger and firmer foundation than before the edifice which decayed under the old *régime*.

Regarding the third point you notice in your article,—the bearing of the question on the position of Europeans in India, there is no doubt that the adoption of Roman-Urdú ought to make Oriental studies more attractive, but even then the intrinsic interest and value of these studies are not sufficient to induce any very general pursuit of them among

the Europeans in India. The additional attractiveness too would be chiefly valuable in bringing the two nations into closer contact and in showing the natives of India the superior advantages of English and so they would be drawn by the medium of the Roman-Urdú system into acceptance of a foreign tongue instead of a vernacular far below it in power.

Before concluding I must touch upon one or two points referred to in the latter part of your article; and first, as to the influence of English being dependent on the extent to which English officials are employed in the service of the State, it seems to me that the more the English language and English ideas spread, the more may the natives be fitly employed in Government service, and in proportionately higher posts.

In your last paragraph but one, you seem to be under the impression that I place myself in some sort of antagonism to the Roman-Urdú movement, pure and simple, by my advocacy of the introduction of English; but such is not at all my position. I claim for the movement great results besides the special one at present under discussion, which will promote the civilisation of India, but simply because I go somewhat further and anticipate, nay hope for, something beyond what is laid down in the programme of our Society, I do not mean to be considered in any respect hostile, but rather a warm supporter and helper in the work.

It will be seen then that the revolution I contemplate will require an indefinitely long period to be completed, but that it will be accomplished at some future date, and that it will be beneficial to India, both morally and intellectually, I do not doubt. The great danger, as I have hinted, is superficiality. If the change does not permeate the spirit of

the people, it will be nothing, nay, worse than nothing, for it will be injurious.

Meanwhile, I trust that the discussion will not be allowed to drop, and that other members of the Society will give us their views on the subject.

J. W. D. JOHNSTONE.

LAHORE,
Dated 188 .

MAHMUD OF GHAZNÍ.

(*From Mr. Baness' Selections.*)

1. Maḥmúd Ghaznawí tís baras kí 'umar meṉ apne báp ke takht aur mulk ká málik huá. Julús ke ba'd chár baras tak, wuh apne híṉ desh ke bandobast karne aur bakhere miṭáne meṉ mashghúl rahá. Ek hazár ek 'Ísawí sambat meṉ, us ne Hindústán par charhaí ká iráda shurú' kiyá, aur lagátár bárah martaba se kam Hindústán par na áyá. Agasht mahíne meṉ, wuh das hazár ádmí lekar, Ghazní se chalá, aur Pesháwar meṉ apne báp ke puráne dushman Jaipál ke sámne huá, aur Hindúoṉ kí fauj bhágí. Jaipál áp qaid huá, aur is dúsrí shikast ke píchhe, us ne Ráj apne beṭe Anandpál ko diyá, aur jíte jí áp ág meṉ jal-kar, dunye ke dukh se chhuṭá. Maḥmúd ne Sindhu Nadí ke pachham ke deshoṉ meṉ apne Musalmán Súbadár muqarrar kiye, aur Anandpál se khiráj ṭhahrá liyá, lekin chhoṭe chhoṭe Rájáoṉ ne Láhor ke Nave Rájá ko, Anandpál ke sikhláne ke sabab, apne apne hisse ká kar dene se inkár kiyá. Un phire húe Rájáoṉ meṉ, Bhaṭner ká Rájá baṛá thá, usko sazá dene ke liye Maḥmúd ne dúsrí charháí kí.

Bhaṭner ká garh jo Bíkáner ke ṭhík uttar meṉ hai, tín din ke gherne meṉ faṭh kar liyá, aur Rájá ne, dushman ke

háth se bachne ke liye, apne taín áp talwár se már ḍálá. Ek hazár pánch sambat 'Íswí men, Ánandpál ke bahakáne se Multán ká Dáúd nám Subadár, phir gayá. Maḥmúd ne phir apní fauj ko sajáyá, aur is jhagṛe jhagṛe uṭháne-wále Ánandpál par chalá.

Uske tábí' karne se Dáúd i maẓkúr ne uskí tábi'dárí ikhtiyár kí, aúr bahut khiráj dená ṭhahráyá. Ek hazár áṭh sambat 'Íswí men Maḥmúd ne Ánandpál ko sazá deṇe ká iráda kiyá, kyúnki usne Dáúd ke báb men beímání kí thí, aur Hindúoṇ par chauthí bár fauj ko chaṛháyá. Ánandpál ne Maḥmúd kí yih bát sunkar, sab Hindú Rájáoṇ ke pás khabar bhejí, aur Musalmánoṇ ko Hindústán se nikál dene ke liye, ápas men milkar koshish karne kí ẓarúrat bayán kí. Ujjain, Gwáliar, Kálinjar, Kannoj, Dillí aur Ajmer ke Rájá uskí madad ke liye chale. Yih fauj itní thí, ki uske barábar kabhí koí fauj Musalmánoṇ se laṛne ke liye ikaṭṭhí nahíṇ húí thí. Kahte haiṇ ki us waqt men 'auratoṇ ne, laṛái ke kharch ke liye, apne gahne utár diye the. Hindúoṇ kí fauj Sindhú Nadí kí ṭarf chalí, aur Pesháwar men ḍeṛá kiyá, jahán ki Musalmán bhí áye, aur donoṇ lashkar chálís din tak ámne sámne paṛe rahe. Ákhir ko Maḥmúd ne thoṛá sá jhunḍ Tírandázoṇ ká lekar hamla kiyá, lekin unko qaum Gakroṇ ne, jo Behat aur Sindhú Nadí ke bích men basteṇ, aur ab ke Jáṭoṇ ke buzurg the, aise zor se haṭá diyá, ki 5,000 Musalmán máre gaye, lekin jis háthí par Ánandpál, Hindúoṇ ká Senápati sawár huá thá, wuh ekáek chaunk-kar bhágá, is se Hindúoṇ kí fauj men hullaṛ mach gayá, aur we bahut ghabrá-kar bhág chale, aur maidán men 20,000 láshoṇ choṛ gaye.

2. Dúsre baras men Maḥmúd ne pánchwíṇ bár Hindústán par chaṛháí kí, aur Nagarkoṭ, jise Bhím kahte haiṇ, aur Jawálá Mukhí ke pás hai, uske lene ká iráda kiyá. Is jagah men bahut daulat thí, aur yih gaṛh maẓbúṭí men mashhúr

thá. Hindústán ke Rájáoṉ ne, uskí maẓbúṭí ká bharosá karke, apná apná khazána rakkhá thá. Wuh Maḥmúd ke háh, ásáni se á gayá, aur bilkull daulat lúṭ-kar Ghazní meṉ legayá, jahán ki usne ek baṛá jashan kiyá, aur apní prajá ko Hindústán kí lúṭ dikhlái.

3. Ek hazár gyárah sambat 'Íswí meṉ, Maḥmúd ne suná ki Thánesar Hindúoṉ ki púrání daulatmand ziyáratgáh hai, aur Hindú use aisá mánte haiṉ, ki jaise Musalmán Makke ko. Is liye uske lúṭne ká iráda kiyá. Maḥmúd ne apne 'ahdnáma ke muṭábiḳ, Ánandpál se apní fauj ke berok-tok ke, Thánesar jáne dene ke liye darkhwást kí, aur kahte haiṉ ki Ánandpál ne ma'a fauj Maḥmúd kí ẓiyáfat kí, balki yih bát bhí likhí hai, ki Hindú Rájá ne apne bhái kí zabání, Maḥmúd ko yih kahlá bhejá, ki " Hindú Thánesar ko baṛí pák jagah jánte haiṉ. Agar áp ke maẓhab meṉ Hindúoṉ ká mat barbád karná lázim hai, to Nagarkoṭ ke bigárne se, áp ne wuh apná maẓhabí farẓ adá kar liyá, aur jo áp Thánesar ko chhoṛ díjiye, to Ánandpál khúshí se áp ko Thánesar ká baras wárí maḥsúl har sál diyá karegá." Maḥmúd ke jawáb se uskí aṣl gharaẓ ba-khúbí daryáft hotí hai, kyúnki usne yih jawáb diyá, ki " Musalmánoṉ ke maẓhab men yih ḥukm hai, ki jis qadr Musalmán maẓhab phaile, aur Musalmán but-parastí ke dúr karne meṉ koshish kareṉ usí qadr unko bihisht ká phal milegá, aur mujh ko munásib haí, ki bilkull Hindústán meṉ se but-parastí kí jaṛ ukháṛ ḍálúṉ, to phir is ṣúrat meṉ Thánesar kyonkar bach saktá hai ?" Is jawáb se Hindúoṉ ko Maḥmúd se kuchh bharosá ná rahá, is wáste Dillí ke Rájá ne sab Hindúoṉ ko Thánesar ke bachánе ke liye buláyá, par unke ikaṭṭhe hone se pahle hí Musalmánoṉ ne Thánesar meṉ qabẓa karke, akṣar Múratoṉ ko toṛ ḍálá, aur un meṉ se bahut baṛí Múratoṉ ko Ghazní meṉ bhejá, aur un ke sáth do lákh Hindú bhí pakaṛ-kar bheje, aur Ghazní meṉ itne Hindú dikhái dene lage, ki wuh ek Hindúoṉ ká sá Nagar naẓar áne lagá.

4. Thánesar ke fatḥ hone ke phíchhe, kaí ek baras tak, Hindústán meṉ árám rahá. Par 'Íswí sambat ek hazár satrah meṉ, Maḥmúd ek lákh Paidal, aur bís hazár Sawár, aur bís hazár Musalmán jo lúṭ ke lálach se maẓhab kí laṛáí meṉ ikaṭṭhe húe, in sab ko sáth lekar, phir Hindústán par chalá. Aisá kahte haiṉ ki pahle usne Meraṭh shahr ko fatḥ kiyá, aur wuh Nagar faqat bahut se rupaye dene ke sabab lúṭ se bachá.

Yahán se wuh Mahában ko gayá, jo Brindában ke Rájá kí Rájdhání thí. Wahán Rájá ne shikast pái, aur apní Ráni ko sáth lekar bhágá, aur dushman ne us ká píchhá kiyá, is wáṣṭe usne apní Ráni kí 'izzat bacháne ke liye, talwár se máṛ ḍálá, aur apne taín bhí halák kiyá. Uske ba'd Musalmánoṉ kí fauj Mathurá ko chalí, jahán Krishan Chandr paidá húá thá. Yih Nagar Mandiroṉ se bhará húá thá, jin meṉ Ratan chamakte the.

Maḥmúd ne talwár háth meṉ liye, Nagar meṉ paiṭh, Múratoṉ ko bigáṛá, aur jo sone chándí kí thíṉ, unko ghulwá ḍálá ; sirf thoṛe se Mandir bach rahe, yá to is sabab se, ki we baṛe mazbút the, yá unko niháyat khúbṣúrat jánkar, chhoṛ diyá. Maḥmúd né is Nagar se Ghazní ke ḥákim ko ek ruq'a meṉ yih likh bhejá, ki " yahán beshumár Mandiroṉ ko chhoṛkar, aur bhí hazároṉ 'imáraten haiṉ, un meṉ bahut se sang-marmar ke haiṉ. Yih Nagar hazároṉ dínár kharch karne se baná hogá, aisá shahr do sou baras se kamti meṉ nahíṉ ban saktá hai. Is Nagar kí lúṭ meṉ pánch Múrateṉ sone kí áín, jiṉ kí áṉkheṉ meṉ lál jaṛe the, ek aur Múrat meṉ baṛe mol ká Nílam thá, in ko chhoṛkar aur sau Múrateṉ chándí kí thíṉ, jo ek sau úṉṭoṉ par ládí gaí thíṉ.

5. Maḥmúd chhabbís din Mathurá meṉ rahkar, baṛá nuqṣán kartá rahá, aur phir wahán se Kannoj ko gayá. Wahán usne aisá ek Nagar dekhá, jo Musalmán tawáríkh likhne-wáloṉ ke muwáfiq, wuh úṉchái meṉ ásmán se báteṉ

kartá thá. Yih Nagar 2,000 baras se bhí ziyáda Hindú mat ká khás maqám thá, aur uskí ábádí pandrah kos tak thí. Uskí khúbí ká jo bayán kiyá hai, so mushkil se man men á saktá hai.

Wahán ke Rájon ke pás itní fauj thí, ki kúch ke waqt, jab tak pichhe kí sená ke dere bhí na ukharte the, us se pahle aglí sená manzil par pahunch játí thí. Kahte hain ki Kannoj men jo fauj hamesha rahtí, us men 80,000 Paidal, aur 30,000 Sawár jhílim pahne húe rahte the, aur 300,000 Paidal, aur 200,000 Tírandáz aur Pharse-wále the, aur unke siwá ek háthíyon ká dal thá. Is shahr kí shán is bát ke kahne se kuchh ek ma'lúm hogí, ki is men faqat 30,000 pánbíra bechne-wálon kí dúkáne thín, aur gáwaiyon ke sáth hazár ghar the. Is Nagar ká Rájá Kunwar Rái thá, jo ki barí dhúmdhám se rahá kartá thá, lekin un tínon bare Nagaron kí hálat dekh-ke jin ko Mahmúd ne abhí bigárá thá, Kunwar Rái bhí, uske tábi' húá, aur kahte hain, ki wuh apní 'aurat aur larkon samet, Musalmánon kí fauj men áyá, aur Mahmúd se binatí karke, Nagar bacháyá. Mahmúd faqat tín din us Nagar men rahá, aur phir Ghazní ko chalá, aur bahut se Hindú qaidí apne sáth liye gayá. Is sabab se unkí aisá bahutáyat húí, ki ek Hindú do rupaye se bhí kamtí men biká. Us waqt Mahmúd lút jo le gayá, usko pachás lákh rupaye ka mál thahráte hain, lekin sháyad is se bahut ziyáda ho, kyúnki us waqt ke chalte húe Sikkon kí qímat achchhí tarah ham nahín daryáft kar sakte hain.

6. Mahmúd ne Hindústán ke Nagaron kí shán dekhne se khush ho-kar, apní Rájdhání men jáke, uskí bhí zebáish karne ká iráda kiyá. Us ne sang-marmar aur dúsre qism ke patthar kí Masjid banwáne ká hukm diyá, jis kí khúbsúratí dekhkar, har ek ádmí áchambhá karne lagá. Usí ke pás usne ek aur 'Ajáib Khána aur ek Kitábkhána taiyár karwáyá, jis men har tarah kí zabánon kí kitáben thín.

Hindúoṇ kí jagheṇ dekhne se, use mi'márí kí kárígarí meṇ ek baṛá shauq paidá húá, kyúnki usne cháhá ki apní Rájdháni ko un Nagaroṇ ke barábar banáweṇ jin ko usne fatḥ kiyá thá. Uskí dekhá-dekhí se Amíroṇ ne bhí makán banwáne shurú' kiye, aur unko ek dúsre kí nisbat apní apní 'imáratoṇ kí árástagí meṇ shauq paidá húá, aur yih shahr, jo chand sál pahle sirf thoṛe se be-raunaq makámoṇ se baná thá, ab baṛe baṛe shándár shahroṇ kí ginṭí meṇ dákhil húá.

7. Ham Maḥmúd ke Ráj ke kitne híṇ pichle barasoṇ ká bayán chhoṛ dete haiṇ, ki jin meṇ uskí bahuterí charháiyoṇ wáqi' húín, aur ab ham uske pichhle aur niháyat mashhúr Jang ká bayán karte haiṇ. Sambat ek hazár chaubís 'Íswí meṇ, Maḥmúd 30,000 Sawár, aur kitne hazár Piyáde, Ghazní se lekar, Somnáth par, jo Glorát desh meṇ Dew ke nikaṭ hai, charhá, aur ek mahíne meṇ Multán tak pahunchá, tiske píchhe usne 20,000 unṭoṇ kí madad se, ek Registán ko pár kiyá, aur ráh meṇ Ajmer ko lúṭá, phir wuh ákhir ko Somnáth ke nikaṭ pahunchá, jahán usne ek garh pahár par baná húá dekhá, uske tín ṭaraf Samandar thá, aur garh ká koṭ sipáhiyoṇ se bhará huá thá. Jab Maḥmúd nikaṭ án pahunchá, tab Hindúoṇ ne khúb muqábala kiyá, aur áspás ke Rájá apní apní fauj ikaṭṭhí kar-ke, Somnáth ke níche apne dushman se laṛe. Nidán Maḥmúd ne fatḥ páí. Jab madadgár Rájáoṇ kí fauj hár gaí, aur pánch hazár ádmí garh ke máre gaye, tab Bráhmanoṇ ne aur madad se ná-ummaid hokar, Nagar ko khálí kar diyá, aur náwoṇ par charh-kar, ek nikaṭ ke Dwíp meṇ chale gaye. Maḥmúd Somnáth meṇ paiṭhá, aur mandir ke pás pahunch-kar, ek baṛi mazbúṭ 'imárat dekhí, jahán ek dálán thá, jis meṇ chhappan khambhe unche unche lage the. Usmeṇ ek múrat solah fuṭ unchí thí, jis meṇ se chha fuṭ dhartí meṇ garhí húí thi, aur uske úpar shámyána chha Choboṇ par khaṛá thá, jin men Jawáharát jaṛe the. Usne Múrat ko phoṛ ḍalá, aur uske ṭukṛoṇ ko Ghazní meṇ bhejne, aur wahán Jáma' Masjid ke

áge ḍál dene ka ḥukm diyá, aur kuchh tukṛe fatḥ kí nishání ke ṭaur par, Makka-Madína meṉ bhejne ká ḥukm kiyá. Ek qiṣṣa mashhúr hai, ki jab Maḥmúd ne Múrat ke toṛne ká ḥukm diyá, tab Bráhmanoṉ ne uske is ḥukm ke rokne ke liye use bahut sí daulat dene kahá, par Maḥmúd ne unkí darkhwást na suní, aur Múrat ke toṛne kí ágyá kí, aur ma'lúm húá ki jitná mál Bráhmanoṉ ne is Múrat kí 'iwaẓ meṉ denâ ṭhahráyá thá, usse bhí ziyáda us Múrat meṉ se niklá.

8. Us waqt Somnáth aur sab Tírathoṉ se ziyáda máldár aur mashhúr thá. Kahte haiṉ ki ek grahan meṉ wahán do tín lákh játrí jama' ho-játe the, aur us Mandir ke kharch ke liye do hazár Gáṉw the, aur hamesha Múrat ko Gangá jal se nahláte the, jo 500 kos se áyá thá, aur 2,000 Bráhman Pujári har roz ḥáẓir rahá karte the, aur 500 Náchnewálí Kanchaniyáṉ thíṉ; 300 Kalábant Mandir ke naukar the, aur 300 Ḥajám Játriyoṉ kí hajámat ke liye áyá karte the. Mandir meṉ faqaṭ ek Chirágh raushan hotá thá, uskí raushaní sab Ratanoṉ par paṛtí thí jo wahán jaṛe the aur unkí Jot se akṣar sáre Mandir meṉ, jagájot ho játí thi. Maḥmúd ne wahán se itná mál liyá, ki us waqt itná dhan kisí Bádsháh ke khazána meṉ bhí na thá. Kahte haiṉ ki use is jagah kí khushnumáí aisí pasand áí, kí uskí usne apní Rájdhání banáne ká qasd kiyá, magar Amíroṉ ne use mana' kiyá, aur kahá, ki "yih jagah áp ke pachchham desh kí ḥadd se bahut dúr hai, jahán baṛá ḍar rahtá hai." Maḥmúd Sindh kí ráh se Ghazní ko chalá, aur Sindhú ke bíhaṛ meṉ, uskí fauj ne bahut taklíf uṭhái. Us se pánch baras píchhe, Íswí sambat ek hazár tís meṉ, yih baṛá Bijaí Bádsháh apní tirsaṭh baras kí 'umr meṉ mar-gayá.

9. Kisí chaṛhái karne-wále ne Hindústán par kabhí itná ẓulm nahíṉ kiyá thá jitná Maḥmúd ne uttar meṉ Hindúoṉ ke sab intiẓám meṉ faraq á gayá. Usne achchhe se achchhe Nagar lúṭe, aur jalá diye, aur achchhe se achchhe

Desh ujáṛ kar diye, balki yahán ke hazároṇ gharíb báshindon ko ghair mulk meṇ le gayá. Marne ke do din peshtár, usne apne sab chándí, sone, aur ratan ko, jo ki Hindústán se lúṭ le gayá thá, apne sámne phailáne ká ḥukm kiyá, ki unke dekhne se apní áṇkhoṇ ko tázagí dewe. Maḥmúd thoṛí der tak khúb ghaur se unko dekhtá rahá, aur phir áṇsú bhar láyá, magar us meṇ se gharíb ghurboṇ ko kuchh taqsím na karwáyá, báwajúd ki wuh khúb jántá thá ji jald chhoṛná paṛegá. Dúsre din usne bilkull fanj, paidal, sawár aur háthiyoṇ ko apne sámne láne ke liye ḥukm diyá, aur unko chhoṛ jáne ke khayál se phir áṇkhoṇ meṇ áṇsú bhar láyá. Un Súboṇ ko chhoṛ-kar jo ki Sindhu Nadí ke púrab kináre par haiṇ, Maḥmúd ne un mulkoṇ meṇ, jin ko usne bahudhá barbád kiyá thá, kahíṇ páedár maqám na pakṛá, lekin apní Rájdhání se, jo ki Sindhu Nadí ke pár pahároṇ meṇ hai, kabhí kabhí is ṭaraḥ se Hindústán par chaṛháí kartá thá, jaisá ki báz apne shikár par, jhapaṭṭá ho, aur wahán se baṛe baṛe mol kí chízen lúṭ le játá thá. Uská báp Subuktagín, Ghazní, Balkh, Kábul, aur thoṛá sá Qandahár ká Ráj uske liye chhoṛ-kar mará thá, par usne aisí jaldí se dúr dúr tak fat fatḥ pái thí, ki sirf tís baras ke bich, usne Fáras ke Khál se lekar Arál Samandar tak, aur Kurdistán ke pahároṇ se lekar Satlaj tak, sab desh apne qabẓá kar liye báwajúd itní salṭanat ke búṭ-shakan ke laqab se námzád honá ziyáda fakhr samajhtá thá.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س ش ص ض ط ظ ع غ ف ق ک گ ل م ن و ه ی	s
پ	p		sh
ت	t		ṣ
ٹ	ṭ		ż
ث	s̲		ṭ
ج	j		ẓ
چ	ch		ع
ح	h̲		gh̲
خ	kh		f
د	d		q
ڈ	ḍ		k
ذ	z̲		g
ر	r		l
ڑ	ṛ		m
ز	z		n
ژ	zh		n̲
			w or v
			h
			y

VOWELS.

ا	(zabar or fatḥa)	a
ا	(zer or kasra)	i
ا	(zamma or pesh)	u
آ		á
ای		á
ی	(Majhúl)	e
ی	(ma'rúf)	í
ی	(dipthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(dipthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must however remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowles or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

Words having the form فلع or فلہ are written as zilla' daf'a.

Words having the form فعل or فلہ are written as Jum'a, daf'a.

VI. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapaid writing—not intended for the press—the apostrophe for ع may also be omitted.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyds Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by convassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

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